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## An Apostleship of Education

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IT WILL be a great day for American children when the home and the school actually and heartily coöperate in their education.\* It will be a great day for American children when the home competent to direct their education will actually direct it, particularly during the great formative years before the sixth year. It will be a great day for American children when the home understanding the ideals, purposes, and methods of the schools, will reënforce these ideals, purposes, and methods in its supplementary activities. It will be a great day for American children when the school understanding the deep roots of home influences, and the very great significance of the early years of a child's life, brings its educational program into constructive even if necessarily expanding development of the home education. It will be a great day for American children when school and home understanding the individual in all his sides, spiritual, intellectual, and physical coöperate harmoniously in its influences upon children.

### School-Home Coöperation

The Catholic school offers the best opportunity for the realization of its school-home coöperation because of its recognition:

1. Of the life of the individual in its totality, including his spiritual, moral, and religious nature;
2. Of the primary and fundamental character of the home training of the individual;
3. Of the continued opportunity, responsibility of home and parents for the education of children on all levels of education;
4. Of the importance of the school and its opportunity to supplement, reënforce, and enrich the home training;
5. Of the effect of all the social institutions in the educational process with the primary responsibility on the parent; and
6. Of the influence of home and school in the

achievement of that eternal destiny for each individual which in the last analysis is the reason — the redemptive reason — for the Church.

### A Part of Catholic Action

It is for such reasons that we need to reconsider our whole parent-teacher or school-home coöperative program, examine its literature in order to make it actually the tremendous influence it is potentially.

In the first place the coöperation of school and home should be conceived of as a phase of Catholic Action — one of the most significant forces in Catholic Action. In that case it would cease its more or less dubious connections with the present general agencies and its habit of looking to the literature of these agencies for its objectives, its content, and its technique. It would, on the other hand, become a lay participation and collaboration with the Apostolic Hierarchy.

Under its present practices it is in danger of drifting into that social policy which called forth the Encyclical Letter on *Catholic Action*, and which is thus described: the proposal . . . to monopolize completely the young, from the tenderest years up to manhood and womanhood, and all for the exclusive advantage of a party, of a régime based on ideology which clearly resolves itself into a true and real pagan worship of the state, which is no less in contrast with the natural rights of the family than it is in contradiction to the supernatural rights of the Church.<sup>1</sup>

A conception of the state which makes the young generations belong entirely to it without any exception from the tenderest years up to adult life cannot be reconciled by the Catholic with the Catholic doctrine nor can it be reconciled with the natural right of the family. It is not possible for a Catholic to reconcile with Catholic doctrine the pretense that the Church and the Pope must limit themselves to the external practices of religion, such as Mass and the Sacraments, and then to say that the rest of education belongs to the state.<sup>2</sup>

### Lay Educational Apostles

If it were possible it would be highly desirable to give this reorganized agency of coöperation between the

\*Read at the 30th annual convention of the Catholic Educational Association, St. Paul, Minn., June 26-29, 1933.

<sup>1</sup>Encyclical Letter of His Holiness, Pope Pius XI, *Catholic Action*, p. 21.

<sup>2</sup>*Ibid.*, p. 24.

school and home, between the parent and the teacher, a new name. It might be organized as the Lay Educational Apostles. It would admit to its membership all Catholics. It would express the policy that every Catholic, whether he has children in the Catholic school or not, should be interested, and cooperate actively in its support and development. It would be organized as lay educational evangelism. It would be built in parish units with diocesan and national federations. It would be as actively supported by men as women. It would develop its own educational and social literature.

### Some Defects of Present Efforts

Need we say then, that this educational apostolate, as at present conceived under the name of parent-teacher associations, is totally inadequate and even without dignity. I know that it is impossible to indict the whole organization everywhere, because undoubtedly there are exceptions and perhaps numerous exceptions. But conditions such as these are all too general:

Where the parent-teacher association is merely a convenient means at hand to collect money for a wide range of purposes: a new encyclopedia, a new radio, some wall maps, or other equipment for the physical side of the school. The pastor calls it only for such purposes and in that is its life, whatever there is of life.

In connection with this first purpose, there develops the social aspect of these organizations, centering in that great dissipation of time, even if it produces money — card playing, more particularly, bridge.

In the third place, where lectures are given occasionally, they are unrelated even when they are good. There is no program and little supervision. There is very evident need for centralization, both diocesan and national, for real investigation and research, constructive programs, and intelligent local leadership. This would necessarily require the cooperation of Catholic colleges and universities in the program.

We might go on and list specific defects or misconceptions of purposes, or pattering away of energy, but that will not help. What is needed is to bring the whole activity within the fundamental purpose of Catholic Action, which means in the last analysis, the redemptive purpose of the Church. When so conceived, it will be easy enough to determine policy and program, but purpose and objective must come first.

### The Apostleship of Education and Redemption

This Apostleship of Education must be conceived not in terms of secondary or even accidental aspects of the Catholic schools, and certainly not the merely physical, but in terms of the fundamental and primary end. First things must be first. This lay apostleship of education must in collaboration with the Hierarchy

bring the souls — bring to every soul — all the treasures of truth and of good, doctrinal and practical, which He Himself brought to the world. "Going therefore, teach ye all nations . . . teaching them to observe all things whatsoever I have commanded you" (Matt. xxviii, 19-20).<sup>3</sup>

Such a conception of the purpose of a lay educational apostolate definitely makes every member of what is now called the parent-teacher association a participator in the hierarchical apostolate. It raises their activi-

ties to the supernatural level. It makes the doctrine of the Mystical Body of Christ a living reality. It makes, too, a reality of the Communion of Saints. It achieves the purpose that they may have life and have it more abundantly.

The business of the lay educational apostle is participation in the redemption of man, the salvation of souls, the securing for all men life everlasting. Its spirit must be the spirit of Christ:

Even as the Son of Man is not come to be ministered unto, but to minister, and to give His life a redemption for many (Matt. xx. 28).

### Scope of a Lay Educational Apostolate

What then should be the scope of this lay educational apostolate? It should be nothing less than the whole range of what the recent educational encyclical calls the Christian formation of Youth. It will aim to make every Catholic school equal to the opportunities and the responsibility of Catholic education. It will be interested in the physical welfare of children, it will provide the essential equipment and tools needed, it will be interested in the curriculum of the school, and the methods of teaching, and the personal influence of teachers. Naturally it will be primarily interested in the religious instruction and formation of youth, the provision of the best textbooks, and the best organized curriculum. All of these things are interesting and vital only to the extent that they promote the primary purpose. All things must be viewed from that purpose. The Bishop as the official teacher in the diocese will continually help to illumine that relationship for pastors and laity.

### Our Concern for the Community

It would be a serious mistake if in this program we should keep our eyes only on the school. We must be interested, too, in the whole community in which the child lives. The author who defines school as "including everything that makes for the efficient organization and orderly control of the juvenile world" has a better conception than the current one. And this definition is introduced by this statement:

Let no one imagine that such a program is impractical; for in the city, school is the sum of all influences outside the home, and the school day is now more than eight hours, the school work is more than six days, and school lasts the whole year through; these are the facts, say what you will; and everything is in a dreadful state of confusion — excepting only book work.<sup>4</sup>

The Pope's interest in the reconstruction of the social order is an authoritative expression of the same idea. For the present, the only thing I can do for you is to recommend that you read the Encyclical with the title: *On the Reconstruction of the Social Order*.

### Our Concern for the Home

I repeat, it would be a serious mistake if in this program we kept our eyes exclusively on the school. There is that other institution, which for us, is primary — the home. It should be a major interest and concern of a Catholic lay apostolate in education to help rehabilitate and reconstruct the home and to clarify its social

<sup>3</sup>*Ibid.*, p. 21.

<sup>4</sup>Franklin, W. S., *Bill's School and Mine*.

and educational functions. It is undergoing rapid changes, and these changes are made the basis of proposals not based on the changes themselves, but on an alien philosophy.

### Recent Social Trends in The Family

The situation that confronts us is thus presented in the findings of the research committee in "Recent Social Trends."

Like government the family has been slow to change in strengthening its services to its members to meet the new conditions forced upon them. Many of the economic functions of the family have been transferred to the factory; its educational functions to the school; its supervision over sanitation and pure food to government. These changes have necessitated many adaptations to new conditions, not always readily made, and often resulting in serious maladjustments. The diminishing size and increasing instability of the family have contributed to the problem.<sup>5</sup>

And perhaps,

With the weakening of economic, social, and religious bonds in the family, its stability seems to depend upon the strength of the tie of affection, correlated sentiments, and spiritual values, the joys and responsibilities of rearing children. How to strengthen this tie, to make marriage and the family meet more adequately the personality needs and aspirations of men and women and children is the problem. This is a task in which the clergy and clinics are already showing an increasing interest. Much more knowledge is needed of the psychology of emotional expression and there is opportunity and need for the artist as well as the moralist. There are few problems of society where success would bring richer rewards.<sup>6</sup>

It is, of course, true, and it is a distinctly Catholic emphasis, that "there are fewer problems of society where success would bring richer rewards." That situation and that hope is the welcome challenge to a lay educational apostolate that properly conceived its function and was organized for effective action.

### The Pope's Diagnosis

This diagnosis confirms the Pope's earlier statement:

We wish to call your attention in a special manner to the present-day lamentable decline in family education. The offices and professions of a transitory and earthly life, which are certainly of far less importance, are prepared for by long and careful study; whereas for the fundamental duty and obligation of educating their children, many parents have little or no preparation, immersed as they are in temporal cares. The declining influence of domestic environment is further weakened by another tendency, prevalent almost everywhere today, which, under one pretext or another, for economic reasons, or for reasons of industry, trade, or politics, causes children to be more and more frequently sent away from home even in their tenderest years. And there is a country where the children are actually being torn from the bosom of the family, to be formed (or, to speak more accurately, to be deformed and depraved) in Godless schools and associations, to irreligion and hatred, according to the theories of advanced socialism; and thus is renewed in a real and more terrible manner the slaughter of the Innocents.<sup>7</sup>

### The Family in Education

A lay educational apostolate should aim to make current the Catholic conception of the family's relation to education, and to increase the sense of social responsibility and the actual social service of the family. These formulations of the Catholic position should be our guiding principles.

1. The family therefore holds directly from the Creator the mission and hence the right to educate the offspring, a right inalienable because inseparably joined to the strict obligation, a right anterior to any right whatever of civil society and of the state, and therefore inviolable on the part of any power on earth.

2. And as this duty on the part of the parents continues up to the time when the child is in a position to provide for itself, this same inviolable parental right of education also endures. "Nature intends not merely the generation of the offspring, but also its development and advance to the perfection of man considered as man, that is, to the state of virtue."

3. Parents are under a grave obligation to see to the religious and moral education of their children, as well as to their physical and civic training, as far as they can, and moreover to provide for their temporal well-being.

4. The right of the parent to educate their children is not absolute and despotic, but must be subordinated to the last end and to natural and divine law.

5. . . . The obligation of the family to bring up children, includes not only religious and moral education, but physical and civic education as well, principally insofar as it touches upon religion and morality.<sup>8</sup>

This aspect of the work of the lay educational apostolate, heretofore largely neglected, must now be given new emphasis and made primary, and the whole school program must not be considered as isolated, but must be related to the home educational influence. Both must go along together. And programs such as the Ella Frances Lynch program must be considered in the whole scheme.

My purpose has been to challenge your self-complacency if you are self-complacent; to stimulate your hopefulness if you have hope; to widen your horizon of the opportunity if you are looking for a new vision, and to start you on your way to a comprehensive program of Catholic action in education.

The steps that have been proposed may be briefly summarized thus:

1. The present activities of parent-teacher associations are misconceived as to purpose, limited in range, not adequate either to the opportunity or the necessities of the situation.

2. The coöperation of the school and home must be conceived of in broader terms of objective, program, and technique than at present.

3. The selection of a new name for this lay educational apostleship would help to divorce its activities from channels of information of programs, of leadership, of policies that are not consistent with the Catholic conception of life and of education.

4. This lay educational apostolate must be conceived as a part of the ideology and program of Catholic Action.

5. The lay educational apostolate must be identical in its objective with the redemptive purpose of the Catholic Church.

6. The membership of the lay educational apostolate must include all Catholics whether they have children in school or not.

7. The scope of the interest of the lay apostolate in schools must be coextensive with the educational program, physical, intellectual, spiritual, moral, and religious.

8. The lay apostolate would miss its major opportunity if it were not interested in the community, and the reconstruction of the social order—a vital condition of education.

9. The lay apostolate will concern itself with the rehabilitation and reconstruction of the home—the primary educational institution.

10. This lay apostolate will include in its program the stimulation of a definite program of parental education by proper agencies, and the provision in its own work of a continuation of parental education.

11. Parental coöperation with schools outgrowing its busybody stage on the one hand, and outgrowing the pastor's conception of it as a helpful nuisance to provide things for the school, will be welcomed into a genuine and energetic partnership in the education of Catholic children.

<sup>5</sup>The New York Times, January 2, 1933, p. 1.

<sup>6</sup>Ibid., p. 5.

<sup>7</sup>Pope's Encyclical on *The Christian Education of Youth*.

<sup>8</sup>Ibid.



# The Present Educational Situation

*Most Rev. John B. Peterson, D.D.*

It is unfortunate, that at a time when a real education for the responsibilities of a changing order is an acknowledged imperative need, there should be a commensurate lack of funds for its furnishing.<sup>1</sup> Financial difficulties beset education on every side. The large and well-endowed colleges are weathering the storm, but with a sharp eye on their ledgers. The small colleges which depend for upkeep upon an irreducible minimum of enrollment are fearful for their survival. Dr. Wilbur, president of Stanford University, is quoted as saying last April that 300 small colleges in our country were threatened with extinction.

## Private Schools Stricken

College preparatory schools and academies conducted under private auspices are even worse off, and many had to close. It is estimated that 1,200 private business colleges and schools closed within the past year. Costly public high schools and their costly upkeep have added considerably to the crushing burden of municipalities whose struggle for continued solvency is a discouraging feature of the depression. Elementary schools in many places have had to curtail their programs and personnel, shorten their terms, and reduce their activities, in order that cities and towns might make ends meet. An increase of 1.5 per cent in public-school enrollment has been met by a decrease of 1.7 per cent in the number of teachers, while the budget for city schools has been cut at an average of 7 per cent. Rural schools have suffered greatly. The National Office of Education estimated in January that some 9,000 rural public schools would function on part time this year; while over 4,000 rural elementary and high schools were fated to close their doors.

Particularly in the South, and in the West between the seaboard states, the financial situation of our public schools is really critical and the plight of unemployed or overworked and underpaid and even creditor teachers is indeed discouraging. Be it said to the honor of so many of the teaching profession that they have carried on in spite of these disheartening conditions; and their loyalty is not to be smirched by the pettiness of those who, in the most colossal breakdown in history and in the midst of unparalleled general unemployment and dwindling wage scales, stressed in the sacred name of education a selfish plea for retention of superfluous jobs and the wage scale of the prodigal unreckoning twenties. The general educational situation is thus critical, disheartening, foreboding.

## The Case of Catholic Schools

If this be true of public and private schools conducted under non-Catholic auspices, what of our own educational institutions and our parish schools particularly? How have they fared in the depression; and what are their prospects in the current economic crisis?

Are we to succumb to the all-too-prevalent discouragement; or is ours still to be the confidence and courage and endeavor of our fathers who planned and built and launched our system of Catholic schools? Ours must be their spirit. With the same confidence that is ever the fruit of our faith; with the same prudent courage that springs militantly from our Christian hope; with the same unselfish dedication to the instruction of youth in an ennobling culture, in dependable citizenship and in the saving knowledge of Jesus Christ which is the most cherished flowering of our charity, we can and will succeed in overcoming present difficulties, and we shall emerge from this crisis as strong as ever and, better still, the more respected; for the very crisis we are fighting has been bringing the educational world to our way of educational thinking.

Not that we have been spared distressing and disheartening conditions; nor that these have failed seriously to cripple many of our schools and even to crush a few. It could not be otherwise. Our faithful, as much as, if indeed not more so than others, are victims of the common economic catastrophe. They have known the privations of unemployment and underpay. They bear the burden, directly or indirectly, of the heavy school tax of the land; and upon that heavy burden they bear the added load of the cost of the schools to which they prefer to send their children. Freightened with this double burden surely none more loyally than Catholics have sacrificed themselves for the cause of education. This sacrifice has been keenly but generously suffered by the doubly taxed faithful. It has been suffered by the teaching sisterhoods and brotherhoods which, in fidelity to their mission, have tasted not alone the poverty to which they vowed themselves but added hunger and cold and incredible discomforts in order that their schools might last and children learn.

## Tribute to Humble Heroism

It would be indelicate to say more in the presence of so many of our devoted Brothers and Sisters who know more intimately than I the deprivations which have been theirs during the past few years. They would wish in humility to hide their heroism. All honor to them; and to our pastors, too, who with dwindling resources have kept things going with almost superhuman resourcefulness and at what cost of worry, health, and other intimate sacrifices God alone knows.

## Sees Public Awakening

The closing of so many public and private schools in our land has developed a growing consciousness of the excessive cost of education. It has raised the question as to whether or not the sort of education which too many schools have been giving is really worth the price. In a crisis of the very sort for which public education was supposed to prepare the masses and offer them true leadership, the vaunted hopes have not been realized. How far this education has been at fault, it is not easy to say. One has only to read the current

<sup>1</sup>Extracts from the address before the first general meeting of the National Catholic Educational Association, St. Paul, June 27, 1933.



commencement utterances of American educators of note, however, strongly to suspect that faith in the boasted worth of American educational ideal and programs has been severely shaken.

The worth of education and its place in American culture seemed fated for a time to be measured in terms of frenzied finance and according to the unsound standards and false hopes of paper-profit days. Big and costly buildings, big salaries, big endowments, big libraries reflected the overblown bubble of big business. Standards stressing quantity rather than quality reflected the menace of the mechanized age and the fallacy of mass production. And the sponsorship of this by standardizing agencies whose charter was their own conceit and presumptuousness albeit informed by a sincere though misguided purpose to promote the interest of education in our land, seemed destined to consecrate as an American educational principle that the worth of education was to be measured chiefly by the amount of money spent for the student and by the amount of time spent by him in school.

During the first two decades of this century the cost of tax-supported education mounted by rapid strides. The pride of towns and cities was appealed to in the name of education, and their coffers were unstintingly opened. The federal treasury was repeatedly assailed in the successive bills providing for tremendous subsidies. Any who had the vision and courage to remonstrate were branded as reactionaries, medieval enemies of learning and of our land. The folly of it all is as clear today as noonday sun; and now at last it is admitted that it was not the Catholics and others who spoke the unheeded word of warning that were the dupes of this folly.

#### Some Per-Capita Costs

In 1930 the educational budget for public education has reached approximately two and a half billions of dollars, of which one and a third billions were expended for instruction alone. The per-capita cost of public day schools in 50 representative cities reached, in 1930, the yearly average of \$112.89, running from \$70.84 in New Orleans to twice that amount, \$140.67, in Newark, N. J. Local conditions varied in determining the

cost; though geography seemed not to enter into the calculation. St. Paul for example was paired with Baltimore at a per-capita cost of about \$91.40; Minneapolis with Providence at about \$105; and Boston, the Hub of the universe, with Washington, the costly driving gear, at about \$133. The general per-capita rate for both urban and rural schools in 1931 is estimated at 62.8 cents per day which, however, was reduced last year by about 22 per cent.

This cost was borne, of course, by the American taxpayer and contributed in no small measure to his ever-increasing burden. Resignedly does he bear it still for the sake of those twin apples of his eye, his children and his country, though he has begun to rub these eyes and question whether or not his child and his country really profit by an education whose worth is now being seriously questioned.

#### The Catholic Burden

This burden has been felt by all, but it has fallen with double stress upon our Catholic citizenry. In their conviction that education molds for eternity as well as for time, for service to God as well as to self and one's fellow man, for moral as well as for mental activity and specifically in keeping with the moral standards taught and exemplified by Jesus Christ, for religious culture as well as secular, they have erected and maintained their own schools while uncomplainingly supporting the others. In doing so they have today a real investment in elementary and high schools of \$1,327,500,000 and in these schools they have been latterly spending annually some \$67,000,000. That they could do this on an average per-capita cost of only \$25 a year in the grade schools, and \$40 in the high schools has been an object lesson in an efficiency which other schools are now emulating, both by ridding themselves of faddish superfluities and by judiciously adjusting expenses for essentials. Even at that the cost of elementary education in cities is still twice as high as in our parish schools. This comparison is a source of encouragement to our schools. Much of our pioneer work, moreover was done in very difficult times. What has thus been done is an earnest that more will still be done.

## "Good Tidings of Great Joy"

Brother William J. Hamm, S.M.

*Editor's Note.* This is a plea for the vitalization of instruction in religion by following our Lord's method of similitudes, using as well, in our day, instances from our ordinary life. This is merely another illustration of the wisdom of going to the *New Testament* for pedagogical suggestion as I have illustrated on a comprehensive scale in my *Foundation of Christian Teaching*. Let us, as Brother William says, take our practice teaching at the foot of the Master.

WHERE can we look to find a creature of God more alive, more alert, more active than the American boy? If anything is to appeal to him, exert an influence upon him, it, too, must be alive and real, a link in his chain of boyhood realities,

harmonizing with his live world heroes and ideals. In other words, it must be vital.

The Catholic high school must develop leaders and the Catholic American boy must become a leader for Christ. It is essential that religion be made vital for him. To make it so ought to be the aim of all teachers who are striving to improve their teaching of religion.

I wish to offer a suggestion for implanting in the heart of the American boy, live, firm, religious convictions, which, once firmly rooted there, will lead him to show by his actions the faith that is in him. I would

suggest the use of the New Testament. For vitalizing the teaching of religion, I know of nothing better.

Never was there a teacher like the Master, Jesus. In discussing how to bring His message to the boy, I realize the importance of presenting the Gospel narrative itself to the pupil; but I believe the imitation by the teacher of our Lord's method to be still more important. He, who is "the way, the truth, and the life" (John xiv. 6) has given us in the parables, similes, and metaphors which He used so often, a practical means of vitalization. Whether the teacher makes use of the Gospel similitudes themselves or whether they serve to suggest to him a methodology similar to our Lord's, it is always the New Testament which is the source and inspiration for live teaching. It is an inexhaustible source of material, old yet ever new.

### He Spoke by a Similitude

We may often wonder what was the reaction of those who listened to the discourses of Jesus, after they returned to their daily toil. Surely, the straying sheep reminded the shepherd of the love and patience of the Good Shepherd; the fisher lad, sorting his fish for the market, resolved not to be cast out on the last day; the farmer, as the seed fell from his hand, planned to make his life fruitful "a hundredfold." So, too, the merchant, the soldier, the sick, and the poor, all learned from the parables of Jesus to read in some humble object intimately associated with their daily lives, the love and solicitude of their Father in heaven. And Jesus "spoke by a similitude" (Luke viii. 4). Can we do better than imitate our Lord's pedagogy?

The descriptive parts of the Gospels and the stories of the miracles of Jesus, presented so graphically by the evangelists, supplemented by question, comment, and explanation, never fail to hold interest and are really new to the average boy. For example, what could be better, on the Feast of the Annunciation, than to take the boy back to that little room of the Maiden of Nazareth and to tell him: "And in the sixth month, the angel Gabriel was sent from God into a city of Galilee, called Nazareth, to a virgin espoused to a man whose name was Joseph" (Luke i. 26-27). Or, when teaching simplicity and sincerity, what could be better than to denounce the vices opposed to these virtues in the words of the withering "woes" of our Lord? "Woe to you, scribes and Pharisees, hypocrites; because you are like to whited sepulchers, which outwardly appear to men beautiful, but within are full of dead men's bones, and of all filthiness" (Matt. xxiii. 27). Any similar lesson taken from that little book which the boy knows to be the word of God is far more readily accepted than when it is embodied in some other tale or legend which is "perhaps truth, perhaps fable."

It is in the use of the Gospel parables — the similitudes of Jesus — that we find our real tool of vitalization. Ideas, translated into action, make saints, not information merely. The Gospel narratives are as applicable today and they drive home their lesson as forcibly as when they fell from the Master's lips and held the multitudes in rapt attention nineteen hundred years ago. The barren fig tree, the mustard seed, the prodigal son, the wedding garment, the Pharisee and the publican, the talents, the good Samaritan — all have a lesson for the American boy, a lesson which he can grasp,

which he does grasp, and which will bear fruit in his daily life. Furthermore, do they not suggest to the teacher a method which he could follow in vitalizing the truths of our holy faith? Do they not suggest to him the use of what I might call modern similitudes by means of which he could associate the spiritual with some homely object familiar to the boy? If Jesus taught today, would not the automobile, the electric light, the breakfast cereal, the home run, the football scrimmage figure in His parables? Father Conroy, in his *Talks to Boys* shows us how to use modern things to appeal to the American boy as Jesus used the lilies of the field to teach the pastoral Jew. In our Lord's method, not sublime things, not the universe nor the wonders of space, nor light-year distances, not the intricate things of creation were used to tell the story of His Father's love, but homely objects — the grass, the fish, the sparrow, the mite, the seed. "Consider the lilies of the field, how they grow; they labor not, neither do they spin. But I say to you, that not even Solomon, in all his glory was arrayed as one of these" (Matt. vi. 28-29).

### Explain Theological Terms

Teaching by similitude can be of application no matter what be the special phase of religion taught. We must remember that the formula is not the all-important thing. Did Jesus use it? Definitions are necessary but every definition can be made vital, practical, by means of an apt illustration or comparison. Expressions, precise for theologians, are very vague for the average boy. Rev. George Johnson, commenting on the use of theological terms beyond the boy's understanding says that defending such use (or misuse) is like "defending the wisdom of giving a ten-week-old baby a pork chop on the plea that he will be able to digest it when he is five years old."<sup>1</sup> Too often preparation for religion means for the boy memorizing the answers to four or five questions. Would not the content of these answers become more vital and real to the student if he were told how our Lord taught these truths, or the ways in which they become practical in daily life?

The Gospel narratives offer a varied field for project assignments and an excellent opportunity to correlate the study of religion with the study of English. I have received excellent stories of modern prodigals, stories that showed that the lesson of the prodigal that Jesus spoke about, had been well learned. The Gospel stories are full of human interest and appeal. A boy will take sides with Jesus, ready to fight against His enemies, the Pharisees. Side by side with Him, he will be more than ready to fight against the many things in daily life, which, under various disguises, strive to separate him from the Master. He feels indignation at the conduct of the nine ungrateful lepers, indignation which often turns to shame, contrition, love.

### Practical Teaching Methods

We today demand that branches like algebra, biology, physics, etc., be related to daily life, that they be organized from a social viewpoint. This is but a mark of progress in educational science. Though we have improved the teaching of secular subjects, we have been

<sup>1</sup>"A Fundamental Principle in the Teaching of Religion." Rev. George Johnson, Ph.D., *Catholic Educational Review*, Vol. xxiv, No. 8, p. 460.

somewhat backward in improving religious instruction. Still, if we study the instructions of our Lord, we will find that in them are embodied in their perfection the best of the methods that modern educators are advocating. Modern pedagogy is simply giving new names to the methods of Jesus.

Naturalism and materialism are making creatures tell a false story to credulous youth. Can we not correctly interpret their voices for him? Some time ago, I visited Chicago's new Adler Planetarium. There I saw in an artificial sky the heavenly happenings of twenty-four hours portrayed in four minutes in the most realistic manner imaginable. There, some six hundred people viewed the wonderful drama of stardom. I am sure that many of them left that beautiful building, marveling at the ingenuity of the scientist who could reproduce in such a wonderful manner the motion of the heavenly bodies. But how many were brought to a clearer understanding of the power and goodness of God? Yet "the heavens show forth the glory of God and the firmament declareth the work of His hands" (Ps. xviii. 2). Men often admit the domination of the world by an Intelligence; the need of a master mind to control the universe is readily conceded. But they go no further. Why do they falter? Why do they hesitate? To implant conviction, doubt must not be allowed to appear. Mr. Chesterton, criticizing recently an

article by H. G. Wells on "Modern Morals"<sup>2</sup> takes him to task for leaving youth in a dilemma as to which path to choose among the many which the world points out, for leading him to the parting of the ways and leaving him there. We must lead the way and point out the right path with complete assurance. With the Gospels in our hand we can convince. Its "straight-from-the-shoulder" blows at vice are always followed by a gesture toward that signpost of the straight and narrow path, that positive "This do and thou shalt live" (Luke x. 28). Basing ourselves on the Gospel, we can, like the Master, teach "as one having power, and not as the scribes and Pharisees" (Matt. vii. 29).

To summarize: The Gospel should be for us a source book and a pedagogy. Let us take our "practice teaching" at the feet of the Master. Let us study His methods, make them our own and, like Him, go about doing good. In making real and live the truths of our holy faith for the American boy, we are assuringly calling to him in the words of the angel of Bethlehem: "Fear not; for behold, I bring you good tidings of great joy" (Luke ii. 10). And like the humble shepherds, he, too, will find Christ, and finding Him, shall be filled with the peace and happiness that neither the world nor its votaries can give.

<sup>2</sup>America, Vol. xlv, No. 1, p. 8.

## Two Dangers Threatening Our Schools

Rev. F. Joseph Kelly, Ph.D.

*Editor's Note.* Father Kelly discusses the tendency toward lock-step methods in teaching and also the tendency of modern schools to assume responsibilities entirely where they should be shared with the parents.

OUR Catholic school system is a distinctively religious one grown up with our community and sprung from its character and needs. It is elastic enough to admit of almost unlimited improvement, and it is not very hard to introduce improvement; but it would be very hard to make any change in it which should materially affect its fundamental character. It is quite right that it should be so. We have a right to assume that an institution which has grown up with a community is well adapted to its needs; and although there are many features in which we could advantageously copy other models, and although we might on abstract grounds even prefer some other system as a whole if the question were to be considered *de integro*, yet it is perhaps quite as likely that our judgment is wrong as that the popular impulse is mistaken. Reformers who wish to introduce novelties, would in all likelihood make a pretty mess of our Catholic system of education if they could have their way. Our present Catholic system of education stands a chance of permanence because it has its roots in the old order of things.

When one considers the real excellence of these schools, and the degree in which they have become a postulate in American Catholic thought, it is hard to realize adequately the two perils that menace the system from entirely opposite directions. The first arises

in the character of the school system itself, which is constantly tending to become more and more mechanical and which favors an excessive routine, and commonplace methods of instruction. The second, which is more vital, is the school's pretending to assume the entire responsibility for the education of the child.

The first tendency is natural and unavoidable, and is probably entirely within our control. Our schools suffered at first for lack of organization and gradation; nothing more natural than that, in correcting this defect, too much stress should be laid upon organization, and that, as a result, most scholars should have come to look upon it as the first of all objects to get from one grade to another. In any school exact discipline is indispensable; the teachers are few who can maintain exact discipline in a large school without the precision of a martinet; and that is what our school discipline tends to become. Methods of instruction were wretched a generation or so ago, and one of the first features of the new impulse that education then received was new and more inspiring methods. Of course, when the impulse had passed, things settled down into a routine, and the new methods became formal and antiquated, just as the old ones had been. These defects were caused by the excessive amount of labor that was imposed upon the teachers. Teachers, as a class, have a much higher ideal, or rather the ambition for a much higher one than they are able to realize, and are mechanical and commonplace simply because circumstances will not allow them to be anything more. The result is, that the



education given in our schools may become merely a mechanical high-pressure training.

Now these evils are remediable at least in a degree; but only with the increased culture of the community itself. The schools are but a reflection of the popular taste, which enjoys their big and showy mechanism, believes in an excessive amount of mathematics, and all those dreary rules of grammar and details of geography, and thinks the main object of a child's life is to get as fast as possible from one grade to another. As soon as we can realize that a child who has been through the course, but cannot walk a mile, and never passes two days without a headache, is not precisely the highest possible product of civilization, and that the course itself is at once woefully narrow and extremely tense, we will remedy the evil and correct the mistake.

### Parents Must Help

The second evil is the assumption by the school of the entire responsibility for the education of the child. The school may not assume all the credit nor take all the blame in the success or failure of its training. In the education, religious and otherwise, of the child, the coöperation of the home must be insisted upon, and it should be clearly understood, that it is absolutely necessary and essential for the well-being of the child. Both the kind of work needed by the pupil and his mastery of it for a period sufficiently long to determine his capacity in a given subject of study can be secured only by a good mutual understanding between teachers and parents. The taking over of the child and assuming entire responsibility for his education and training is a common fault of the public schools, which are becoming more and more paternalistic. Much of the work of the school, however well and clearly conceived, will fail in reaching fruition, both during the child's school life and thereafter, unless the school can count on the effective coöperation of the homes (taken collectively) of the community. If the school lays stress on a life of service, and consistently aims to fix this idea as a life ideal in the pupil's mind; if the school uses the lessons of history to inculcate worthy ideals of private citizenship; if the school rouses an interest in culture for its own sake and beckons the pupil on to a career of spirit-

ual growth; if the school aims to prepare its pupils for a life of usefulness, of worthy citizenship, and of refinement, and the pupils are conscious that this threefold preparation is valued in the life outside and after school days are over; then the school will have a lasting influence on the pupils' lives. But the home and the community cannot safely evade its share of the responsibility for this training. It must meet the child half-way and see to it that its ideals are realized at least in some degree. That responsibility is summed up in one word, reinforcement. The education which the community is giving our children, the instruction which the community's life entails, and the habits which this instruction constantly tends to promote will either strengthen or weaken the influence of the school.

The success of any school depends upon proper understanding between teachers and parents, no less than upon the responsibility that each should assume in the training of the child. The public schools have come to realize this more and more, but in this particular we have been somewhat backward. As successful as our schools are, they would be far more successful, if we would take the parents into our confidence, if we would seek the coöperation of the home. Let us not have the mistaken idea that the school can do it all. Our good Catholic people place implicit confidence in our schools and do not demand of us what the community demands of the public schools. They realize that we have not the unlimited resources derived from taxation that the public schools enjoy. We should meet this trust halfway and invite them to visit the school and interest themselves in it, and especially in the education of their own children. The individual home and the community will gradually learn that every educational demand puts corresponding educational problems to the school; that these problems can be solved successfully and wisely by the teachers working in the school aided by their own efforts, and that patience and willingness to experiment intelligently are indispensable in the wise solution of educational problems; and the school will learn that adjustment to the gradually changing and ever-expanding educational needs of individuals and of society is the fundamental condition on which the effective coöperation of the community depends.

## The Preteaching Conference

*Sister Rose Patrice, O.P.*

*Editor's Note.* The remark that "failure is not good for a young teacher" should be made a subject of meditation by all who are interested in the welfare of our schools. To say nothing about its bearing upon the children for whom the school exists, it has an important bearing upon the peace and happiness of the teacher and may, indirectly, even influence her eternal happiness. All teachers should read this article for a deeper appreciation of the purpose of supervision; namely, the prevention of failure.

WHERE supervisory activity is definitely planned, with one or several objectives to be reached in the space of a year's activity, the preteaching conference is almost an integral part of the schedule of work. In putting a supervisory plan into action, it is, of course, understood that general meet-

ings, group meetings, bulletins, and similar means, are employed to convey to the school system as a whole the desired objective of the school year. A refinement of this establishment of contact is the preteaching conference, usually individual, where the teacher confers with the supervisor, or the supervising principal, for the purpose of building up more definitely the specific techniques to be achieved. This first type of preteaching conference is an extremely effective way of bringing closer to the individual teacher the supervisory plan, and of insuring its accomplishment.

It is certainly not implied that the teachers with

whom the supervisor will confer previous to their teaching, under this scheme, are all weak or inexperienced. Preteaching conferences will, of course, benefit such teachers in largest measure, and are most needed by them, but it is beyond dispute that the conference with the veteran teacher is not at all out of place in such a program.

### Coöperation of Experienced Teachers

In the first place, the veteran teacher is apt to have most influence in a given school; young teachers fresh from normal school look up to her, and, if in the slightest degree dependent, may easily be molded by her opinion. The veteran teacher, too, is the logical person to be the principal's chief assistant in establishing any given program; much depends upon her coöperation which is to be won by all means.

Now, the experienced teacher may be one of the ideal teaching type — the sort of person who keeps her mind *open* through all her years of teaching experience; who is anxious to keep her teaching efficiency up to the highest level; who will sincerely welcome supervisory aid in one or several preteaching conferences to familiarize herself with the specific technique under discussion, or to broaden an acquaintance which her own previous training had left inadequately developed. I need not say that the supervisor's conference with such a teacher will be of the greatest moment in the successful working out of her plan in a given school. If the object of the conference be achieved, then the supervisor has within the school a rock of reference — a sort of charting point from which all her excursions to other teachers may be guided. Young teachers may be sent to observe procedures in such a teacher's classroom with profitable results, and the teacher's own influence and standing within the school and community will almost insure the success of any given plan.

There is, however, the veteran teacher who has kept her mind firmly *closed* to everything that has happened in the educational line since the day she stepped out of normal school — the "die-hard" who takes no stock in "modern fads," and holds tenaciously to her own methods of work. The pity of this is that such a teacher may have sufficient influence to dampen the ardor of the whole staff; the plan withers away on the stony ground of lack of understanding and coöperation. In the conference with such a teacher the supervisor has her trial by ordeal, and never will her tact, personality, and philosophy be under greater strain. If the teacher proves completely antagonistic to the plan of action it is entirely legitimate that adherence to the desired technique be insisted upon; insistence is not, however, the best thing in the world to foster coöperation, and all the supervisor's psychology must come into play before resort is had to such measures.

### Purpose of Conference

The preteaching conference in either of the cases noted above, or in the case of a new or weak teacher, aims at this specific result: a greater appreciation by the individual teacher of the value and necessity of a given technique, and the coöperative working out by the teacher and the supervisor of definite means of achieving this technique. I say *coöperative* working

out. The supervisor knows the technique; the teacher knows her class, her school, her locality; both teacher and supervisor should be aware of the teacher's own strong points and weaknesses — of the particular way she individually can best present this technique. If the supervisor knows her teachers, she knows precisely how much to prod, how much to restrain; it is for this reason that the preteaching conference is almost of necessity an individual matter.

Used by a competent supervisor, this particular type of conference is of inestimable value in advancing a plan of supervisory activity. Such a conference, or series of them, should more than one prove necessary, will do much to establish in the teacher that sense of security which is so necessary to good teaching, and, followed by observation of the technique in action in the classroom, and the usual post-teaching conferences, forms a valuable unit of teacher improvement and fosters teaching growth.

If it be made known, after the announcement of a year's activity plan, that teachers are invited to confer with the supervisor previous to putting the plan into action, thoughtful teachers and those who realize their individual need of help will not, experience has shown, be slow to take advantage of help. As to the problem of getting the plan into contact with those others who are in need of help and who yet fail to avail themselves of the opportunity offered — well, in the solution of such problems superintendents and supervisors really earn their heavenly rewards!

### Anticipating Difficulties

A second type of preteaching conference is that dealing with specific lessons. Such a conference is a preventative measure for inexperienced teachers, a corrective measure for poor teachers. For the inexperienced teacher it is the means of inculcating the habit of orderly planning of work — definite setting of objective, choosing of means, and testing of result. Its aim is the prevention of all the waste motion that usually accompanies early teaching efforts; the prevention of all the blind striking-out without definite accomplishment so characteristic of young teachers. They have plenty of energy, as a rule; first-year zeal is rather proverbial; they come out fresh from training with good *theories* of work, but their practice teaching is in the *concrete*, not the abstract, and it usually takes the wise guidance of an experienced teacher to make the connection between theory and reality for the young one new to the field.

It should be evident that an explorer is far more likely to get through a difficult bit of territory if he can get information from the natives about, or from those who have passed that way before — an idea of the particular dangers involved, the specific character of the country around; he can then plan wisely and adequately for the obstacles ahead. That is exactly the idea of the preteaching conference in the sense of definite lesson planning; it is charting out the ground in advance in the light of the supervisor's or the principal's own experience; it is warning the novice of the particular way in which the children will probably respond, preparing her for their reactions, training her to cope with the difficulties ahead.

### Foretelling Failure

Failure is not good for a young teacher; it may spoil entirely the development of that brisk, active, confident outlook on life that she must have if she is to be the leader she should be. Preteaching conferences would be valuable if they accomplished no other result but this: that they lessen the young teacher's sources of discouragement; that they foster in her the right attitude toward supervisory help; that they train her surely in the development of a technique of lesson plans, and start her off on the road to good teaching.

For the weak teacher the preteaching conference is a sovereign remedy if she is willing to take advantage of it, for in it the supervisor is able to plan with her the presentation and distribution of her work, to make possible the reconstruction of teaching skill wherever that can be done.

For both the new teacher and the weak teacher the

preteaching conference is *not* intended to be a convenient way of shelving personal problems — of shifting their burdens to another's shoulders; it is not a permanent prop which will enable them to lay aside all thought of growth of their own. On the contrary, it aims to help them to independence, and it will achieve its aim if their response is what it should be. The wise supervisor will increase the teacher's personal responsibility for plan and method as occasion offers, until the teacher's own "teaching muscles" reach that point of development where she is able to swing alone through the majority of her teaching situations. But the wise supervisor has also left in her teacher's head the knowledge that one teacher is not self-sufficient; she will know where to find help, and know enough to go after help, when help is really needed. And beyond that there is no farther goal; that is the *ultima Thule* of supervisory guidance.

## Shall We Have a Junior High School?

*Sister Josefita Maria, S.S.J., Ph.D.*

*Editor's Note.* The author raises some questions of difficulties, not insuperable, however, presented by the general acceptance of junior high schools in certain communities and in certain sections of the country. She puts the problem up to the diocesan school authorities. In this, as in a number of other problems, the parish unit is hardly equal to the difficulty and responsibilities that are involved.

RESEARCH in every field rests on the notion that there are *better ways* in all human arts if only we have the wit to find them. Progress is proportioned to the diligence with which new truths are discovered, and the wisdom with which they are utilized. We are retarded chiefly by our own ignorance, but we are retarded also by our slowness in adapting new discoveries to our purposes.

Several years ago there was a great deal of dissatisfaction with the traditional educational organization, and conscious of the problem facing educators, pioneers tried out a tentative experiment known as the junior high school. After a period of struggle, of adverse criticism, came the period of development in which changes were made and the character and status of the movement were settled. Statistics prove that at the close of the elementary compulsory education there are always three groups to be provided for: (1) those who can, and in all probability will persist at least through the period of secondary education; (2) those who intend to leave school and enter a field of work at, or shortly after, the age when the law releases them from compulsory attendance; and (3) those whose length of stay is for one reason or another highly uncertain.

The 8-4 plan does not solve the above problem satisfactorily, for when they have finished the elementary school, most pupils feel they are at liberty to leave school — and at the present time, we have reached a point where, for the safety of the country, and for social, civic, and industrial progress, we must bring about a universal high-school education. The basic purpose of the junior high school is to reach the three aforementioned groups, for whom adequate provision must

be made by adjusting the curriculum to harmonize with the interests and capacities of such children, and to realize the avowed purpose of democracy: "to organize society so that each member may develop his personality primarily through activities designed for the well-being of his fellow-members and society as a whole."

It seems that the country on the whole is fairly committed to the idea of the junior high school, and conservative public-school systems are working toward the new program; i.e., an enriched curriculum, pre-vocational and vocational opportunities, including manual training, industrial training, and home economics, a classification of pupils according to ability and capacity, and departmental teaching.

But, what has been the reaction of the Catholic school system to the junior-high-school movement? Naturally, a solution of the problem for the individual diocese will depend upon local conditions, the prevailing policy of public-school authorities as well as the inherent difficulties to be faced because of the parochially organized traditional eight-grade school. With the parochial character of our traditional school and its system of finance, a junior high school presents almost insuperable difficulties — yet I have faith in the Catholic people and feel that once a decision is made and the circumstances of the times demand a readjustment, the people will not be slow to provide the resources and equipment.

If the problem is to be solved it cannot be done by merely adding a ninth grade to the eighth and introducing departmental teaching. The ideals of the junior high school must be carried out by a developed curriculum and by administrative devices for exploring the capacities of pupils, combined with a program of guidance, direct preparation for family, social, and civic activities of value to those who will shortly leave school, as well as to those who will continue.

A condition, not a theory, is now confronting many



diocesan school systems. Hitherto our graduates have been on an even basis with the graduates of the state school system; but nowadays our pupils, in places where no free Catholic high schools exist, find themselves facing this problem: the public school system with its 6-3-3 plan debars our children from the senior high school, and they must either leave the Catholic school at the completion of the sixth grade or repeat, more or less, the work of the seventh and eighth grades in the junior high school.

What are our educators going to do? Add an extra

year with the subjects usually taught in the junior high school—and thus prepare our pupils to enter the senior high school—or how shall the problem be solved? There is an impression among many of our Catholic educators that our parish schools must keep pace with the different educational movements “not by blindly following the dictates of secular educators and particularly the radicals among them, but by preparing to meet the public-school product on an even basis.” There is no escape from this, except in an isolation neither desirable nor, in the long run, possible.

## “Whatsoever Lovely”

Agnes M. Brady

*Editor's Note.* In spite of the fact that this paper does not come within the scope of this JOURNAL as we must ordinarily conceive it, its presentation of womanhood and particularly of the Nun or Sister is immensely suggestive in relation to our main purpose.

*For the rest, brethren, whatsoever things are true, whatsoever modest, whatsoever just, whatsoever holy, whatsoever lovely, whatsoever of good fame, if there be any virtue, if any praise of discipline, think on these things (Phil. iv. 8).*

**A**MONG the vigorous authors of contemporary Spain who are attracting much attention both in Europe and in America, is one especially, Gregorio Martínez Sierra, whose influence bids fair to be significant in the later drama, whose genius lies in the picturization of the simple and harmonious things in nature, whose art consists in finding “whatsoever things are lovely” and “thinking on these things.” “Often,” says Angel Ganivet, “meditating on the fervor with which Spain has ever defended and proclaimed the doctrine of the Immaculate Conception, I have thought that in the depths of this dogma there must be a mystery akin to the mystery of our national soul; that perhaps this dogma is a symbol . . . of our being.” The national soul of Spain is profound; it penetrates into the very depths of her history and her soil and majestically raises itself unto heaven, where it proclaims its ideals of honor, of love for family name and tradition, of passionate worship for its Catholic inheritances, of reverence for the Blessed Lady and her Immaculate Conception. It is not unusual, then, to discover that Martínez Sierra, being a Spaniard, should choose the glorification of womanhood as his thesis. He is a realist, an idealistic realist, for he sees the beautiful things in life in their most beautiful aspects: the holiness of the home, the power of the love of a sane, wholesome, and honest woman. He is never satirical in his attacks, nor is he sentimental; his appeals are quietistic, practical, nicely expressive and, being so, go straight to the heart.

Martínez Sierra was born in Madrid in 1881, and has lived there most of his life near and with the people whose national temperament and ideals he interprets so well and with such simple charm. He is an example of the complete dramatist—he served an apprenticeship in the theater before he began to write plays—a thoroughgoing Spaniard of the twentieth century, in that he is, at the same time, alert to modern progress and ever mindful of the glorious past of his fatherland, and an apostle who seeks to offer a solution to human sufferings. That solution is faith, faith in the human folk, faith in the true and honest folk, faith at times trampled in the dust, but faith that endures in spite of tragedies, faith in womanhood, and praise of her loveliness.

### Beautiful Simplicity

The best known of Martínez Sierra's plays is, perhaps, his *Cradle Song (Canción De Cuna)*, written in praise of women. Teresa, a little foundling, was left at a convent of Dominican Nuns and was reared by them to womanhood. At eighteen she marries, goes to America, and leaves her “mothers” desolate, but peaceful and content with remembering. There is no more to the plot than this. The author wishes to show that the maternal instinct is universal in woman, whether it be love burning in the heart of a mother or of a Nun. Providence sent this foundling to the Sisters, and they, in their charity and pity, took her to rear, and poured upon her all the sweetness of their hearts, lavished upon her the tenderness of their care and the holiness of their souls. And she, who, through such devotion, might easily have become a saint too, grew into a woman, a hundred times a woman, with rippling laughter, gay chatter, innocent loves, little sadnesses, at times a flyaway, at others a dreamer, at others willful: this child is the product of their loveliness.

“This world appeals to me,” she says, “poor me! It seems to me sometimes as if everyone loved me, as if everything were calling to me from every place to come—to come. I have always been so happy here, and all the while I have been thinking how big the world is, how wonderful; and whenever I go out through the streets, my heart leaps and I feel as if I were going to fly! My brain is all in a whirl. Then I am so happy to come back home again, to my spiritual home, where I feel as if you were all taking me once more into your arms, folding me in the shelter of your everlasting love.”

### The Farewell

The time comes for Teresa to bid farewell to all. In the misty softness of a morning hour, in the sweet quiet of her convent home, she kneels at Sister Joanna's feet, her “first” mother, for her last blessing. Life is breathing in the tense streets outside, new hope, anticipation, and the dawn of another life hang imminent beyond the unseen ocean, but the hush of the convent is upon them.

“Earthly love,” says Sister Joanna, “is, it seems to me, like a flower that we find growing at the side of the road, a little bit of brightness that God grants to us, to help us through life, for we are all weak and fragile; a drop of honey spread upon our daily bread.”

And Teresa, ecstatic, listens with delight, to the voice of her little mother, lost to every other pleasure; surely the glory of that love, that understanding, that devotion stays with Teresa when the passing years of early womanhood have left her. She begs Antonio, her lover, to tell the little mother that he, too, loves her.

ANTONIO: But I do not know whether it is proper to say that to a Nun, although it is in my heart, for I do love her very dearly.

TERESA: Oh, I tell her so a million times every day!

ANTONIO: Then let us tell her together right now two million times; because I must say to you, Sister, that it would be quite impossible to know Teresa and not love you. . . . When I think of death a calm and a peace enter my soul, and then I think that perhaps your saintly white hands will be stretched out to help me into Paradise . . . for you see I am your son-in-law; . . . you must pardon all the trivial things I say, Sister, because the respect and admiration that I have for all of you makes me nervous and fearful . . . I fear I am not worthy of the treasure you are entrusting to me . . . again I say it is impossible to love Teresa and not love you, her mother. . . . Sister, I swear to you now that I shall always kneel in reverence before the tenderness and virtue which you have inspired in her soul. (*And to Teresa he says*) Will you always carry with you wherever you go, this peace and this calm? . . . Into the world beyond these walls; for in the world we make much useless noise. And, you, you are the mistress of peace and calm.

The Sisters give up their child—their task certainly was not in vain—and they return to their simple life. The love which Teresa has for Antonio is their guarantee, for surely God would not permit His child, reared in respect and fear of Him, to be lost. She is poorer than the poorest in earthly wealth, but she carries in her heart a treasure, the only one that the Nuns have been able to give her, which is more precious than gold, and it is virtue. The leave-taking is sad, as Teresa goes away from them, perhaps to pleasure, perhaps to pain. The Reverend Mother blesses her:

"We shall pray to God to help you, and to be with you always, and you must pray to Him for guidance, whenever you are disturbed or perplexed. . . . Life at best is hard, and often bitter. . . . Remember that your obligation is greater than that of others, because you have gone out from God's own house! Remember all He has showered upon you; your whole life has been a miracle—you have lived as few have lived, and you have been brought up like the Blessed Virgin herself in the house of God. . . . You are the rose of His garden and a grain of incense upon His Altar. . . . May you find what you seek in the world, daughter, for this is what we all hope and pray to God for you. But, if it should not be so, remember that this is your convent."

That is Teresa's heritage.

### The Perfect Woman

The virtues of the adult woman are presented as attractively as those of the young girl. The woman in *El Ama de la Casa* is thirty-five years old when she marries a widower, the father of three almost grown children, whose home is disorderly and topsy-turvy. Naturally, the two girls resent the coming of the stepmother and try to make her life as miserable and difficult as they can. The son, after a time, believes himself to be in love with his stepmother. Carlota, with firm, and yet affectionate, determination puts the house in order, smooths out the bursts of hate and jealousy and the resentment of the daughters, and directs wisely into other activities the infatuation of the adolescent boy; and finally she coöperates so sympathetically with her husband in his business that she is able to thwart the dishonest schemes of a business associate. Martínez Sierra finds no place for the frivolous and irresponsible woman, nor does he try to make women like Carlota didactic in their manner. Woman is man's equal and his intellectual companion, and in matters of love and virtue she is his superior. She is always a mother, if not a physical mother, certainly a spiritual one.

"I [Carlota] learned to be a mother when I held my dying mother in my arms, and later . . . bathing her and dressing her as one dresses a little baby, that they might take her away to bury her. One doesn't need to be a mother. Have you ever noticed that when one is really suffering, even if he be a hundred years old, he always calls, 'Mother'? And the one who comes to help him, and you must have noticed that it is always a woman who comes, is the mother that he was calling."

Her fidelity to the work that God gave her to do, though often she might hide a furtive tear, and a troubled heart, kept

her always cheerful. Her endless little kindnesses, her charm, at once colorful and human, her honesty and her sincerity were to compensate forevermore the grim beginning in her new home.

"I do not mean that you do not love me, my boy," she said to her stepson, "for I know that you do love me, but not in the way that you imagine, which, after all, is not unusual. I am the only woman who has ever been interested in you and tried to make your life happy . . . and you have not fallen in love with me, thank God, for that; you have fallen in love with your clean clothes and your pressed trousers. . . . Then besides, you are a spoiled boy; but if you only knew how many women there are who can sew on buttons as well as I can, and who are much more beautiful! There is one waiting for you, I do not know where, but I am sure of it. She is eighteen years old, and loveliness dwells in her heart."

With the fleeting of time all the children marry or leave for the fulfillment of their desires, and the father is sad to see them go. Carlota smiles quietly as she says:

"They have gone, yes, but their love for us will always remain here. They have gone away . . . we rear our children for that; but here they will always come when they need advice and counsel, when they need someone to teach them or someone to weep with them. Let them go as far as the ends of the earth. They are safe, and they go in peace."

And the father answers, "And they never realized it before; nor did I. You are right. That truth was brought to us by you; it was a miracle performed by you, with your charm, your love, your willingness, your grace. I scarcely know whether to call it womanhood or motherhood."

Carlota replies: "Woman or mother, it matters not."

So the play ends here. A noble woman, whether she be a mother or not, has every instinct of motherhood, and her ideas of justice and her understanding gain victory for all. Again, the grace of Spanish, and of universal, womanhood, her common sense, her practical ideas, and her noble ideals have relieved, and saved, a tense situation.

### The Glory of a Nun

The test of the dramatist's skill comes in his interpretation of the character of a Nun, a character usually esteemed by the unthinking as colorless or repressed. He is, however, more than a delineator of character for in *The Kingdom of God* (*El Reino de Dios*) Martínez Sierra is a social reformer. He is likewise an optimist. In the first act Sister Gracia is nineteen years old, in the second act she is twenty-nine, and in the last she is seventy. The plot is simple: a young girl, wealthy and beautiful, gives up her material blessings to devote herself to service in the Kingdom of God. She joins a group of Nuns, the Order of St. Vincent de Paul, who devote themselves to the care of the sick and of orphans. This is womanhood again, loveliness in woman, woman apparently sacrificing her happiness, but in reality receiving the fullness of joy in the serving of others.

"God who has my love is with me. I may not see Him, but He is with me. And while I love Him, He will not leave me. . . . No one has the right to try to turn me from my way. My love and my sorrow are my God's."

First, she goes to a home for old men, some childish, some drunkards, some imbeciles, Negroes, whites—all like little children to her, who cry and act stubborn, who deceive and are punished, who love her and want to be petted; little children they are, without a shadow of remembrance, only empty lives. As night shuts quietly in on them, she tints the last dim light of their lives in glorious hues. Then she goes to a home where unfortunate women are sheltered, and there she finds distress, boldness, despair, irony, hatred, regrets.

" . . . a baby can never be a mother's punishment."

"Not when he is her disgrace?"

"The child is no disgrace . . . only the sin is that. When God sends you a child, He offers you pardon for your sin. . . . Would you have ceased sinning if the child had not come to convince you that you were sinning? God has put redemption into your arms."

Old age finds her the superior in an orphanage—and finds her triumphant.

"I won't eat soup because we have no peppers in it!" "We won't eat soup!" "We'll run away from this horrid place!"

The orphans, starved because there is no money to buy food, and pitifully sensing their misfortunes, decide to run away, led by a young would-be anarchist of some twelve years.

"Do you think you are the only people in the world who are hungry, who do not have all they want?" asks Sister Gracia. "No, my dears, no. There are people much worse off than you are . . . some of them so poor that they would think your supper a bountiful one. You have a roof over your heads tonight and a bed and a blanket over you. Think of the poor who will sleep in gutters and by the roadside with no roof but the sky. Think of the sick people with no friends . . . groping through the world with not a hand to lead them . . . nobody caring. You have a home and all the love that we can give you. You are sheltered and you are taught . . . you are kept in the right paths. . ."

"Aw, don't listen to her; she's just preaching!"

"God doesn't think that it is right for His children to go hungry. . . . It is not His will that some be poor and neglected while others are set up on high pinnacles. God is love and He loves us all and to each He gives a share in heaven and a place on this earth. . . . You when you are men . . . and go away from here, it will be because you have suffered injustice that you will know how to make, and will want to make, laws that are just. Yes, my children, the world is yours . . . you have won it by hunger, by suffering, by pain. So when you hold it in your hands, make it what it ought to be. Now you pray with me (*The boys repeat after her solemnly and quietly.*) Jesus, Son of God, Christ, Son of man, by the Divine Blood that Thou didst shed for us, we swear to spend ours to the last, when we are men, that mothers may not be wronged and hungry and ashamed to own their own children. Amen. My boys, my boys, promise me that you will try to bring these things to pass . . . that you will help build on this earth the Kingdom of God."

The young revolutionist alone remains, after the others have gone to bed; he is crying. Sister Gracia goes to him and puts her hand on his shoulder:

"Don't cry . . . men don't cry, you know, men don't complain. They suffer . . . but they work and they hope."

And the curtain falls on Martínez Sierra's most exquisite woman. No sentimental appeals—but convincing arguments straight from a heart which could be masculine or feminine, in that it is not swayed by emotions. If there be any virtue, if there be any praise, think on these things.

### The Blessed Mother

Last, is the Blessed Virgin, the woman, the mother, the saving grace divine, the epitome of all loveliness. She appears in *Christmas (Navidad)*. A statue of the Blessed Virgin comes to life on Christmas Eve, and with her Child and the court of angels she goes on a pilgrimage to the poorest part of town where live the most wicked and perverse of human beings. When she is persuaded to return to the church for the early Christmas Mass, she leaves the Child with them, for He has saved them from their wickedness.

"He is yours; Christ is yours! Raise Him on high! Enter with Him into the city. Let the whole world see Him in your hands! Christ is yours! He is your standard! Raise It! Acclaim It! Defend It! Do not permit those who oppress you to raise theirs before you, to hold theirs against you—those who oppress you, those who exploit you, those who deny you the bread of the Body and of the Spirit! Christ was born for you! His poverty is your treasure! His law your justice! Christ is yours, He is yours!"

When the townspeople have carried Him away, their joy complete and their hearts radiant for they have the Child and the mother had hindered them nothing, St. Francis asks:

"My Lady, does it grieve you because they have taken your Child?"

"It cannot grieve me because it was their will. . . . He dreamed tonight, asleep in my arms; He was dreaming and He said, 'Tonight is Christmas Eve! My shepherds are not here. . . . Why have they not come? Doubtless the snow has blotted out the path. . . . They must have gone astray. . . . We must go seek them! The night is dark! One star lights the way! The road is fearful, but we shall go singing! . . . they must be wounded with the flame of love, for it alone cures . . .'" (*Pause; the bell for morning worship rings in the tower of a near-by convent.*)

"Francis."

"My Lady?"

"They are ringing matins; shall we pray?"

"My beloved Lady, with you."

"For the deceived, for the persecuted, for those who suffer misery and pain, for those who travel the winding path, for those whom the raging sea tosses about, for those dishonored, for those who sin, for those who are deprived of the vision of God. . . ."

Sacrifice supreme! She gave up her Son and went back to her niche in the Church. She had no regret that she had done so much when there was much to do. Not pain, but joy divine, is the price of loveliness. No barren hours, no shadows of regret, no grim skies above her . . . only loveliness in her heart, and radiance about her.

## Defective Hearing Common

Rev. S. Klopfer

Some time ago, Very Rev. Joseph Barbian, director of parochial schools for the Archdiocese of Milwaukee, sent out a questionnaire to ascertain the number of pupils with defective hearing. Schools in the city of Milwaukee reported as follows: Pupils with running ears, 197; deaf in one ear, 173; unable to hear at 25 feet, 84; unable to hear at 3 feet, 13; total, 467.

These figures for the Catholic children of the city of Milwaukee may be increased by 50 per cent, since three schools with an attendance of 750 pupils did not report and it is estimated that 13,000 Catholic children are in the public schools. Hence, the number with impaired hearing may be estimated as about 698.

If the above estimate is representative of conditions throughout the United States, it speaks of a grave responsibility. Each of the children who have running ears, is in danger of suffering serious damage to hearing and even to life itself.

As an eminent otologist points out, "running ears" means that living organisms known as bacteria have invaded the tissues causing pus to issue continually from the ear canal. Almost invariably, these bacteria come from a cold in the nose or throat and from there they get into the eustachian tubes leading from the throat to the ears. Once they invade the eustachian tubes, they cannot get out until the ear drum is punctured. This will occur spontaneously unless incised by a specialist, which should always be done, if possible.

No case of "running ears" should be cared for except by a competent specialist, if it is possible to get one. A case in which the discharge persists for six or eight weeks should be X-rayed because of the possibility of a disease of the bone of the ear or mastoid. If the mastoid bone is diseased, unless it is operated upon, it will continue to discharge pus for years, and, eventually, the hearing of the ear will be lost. Suspect a serious disease of the bone of the ear whenever the pus is foul smelling. Pain in the discharging ear is a danger signal that should send one to a specialist.

Very many cases of sudden death in the emergency hospitals are found, upon a post-mortem examination, to be due to a brain abscess or "brain fever" caused by a diseased condition of the bone in the ear.

The bacteria which cause the bone disease originate from a cold in the nose or throat. If the bacteria are quite virulent, they will destroy the bone rapidly and cause death quickly unless an early operation is performed. If they are not so virulent, the bone is destroyed slowly, the ear canal showing each day a small amount of foul smelling pus. These are the cases that deceive the layman and are later found unconscious in the hospitals.

The reason why this disease of the bone of the ear is so dangerous is that the slowly destroying disease will eventually eat away the bone; then the brain becomes diseased and death follows.



# The CATHOLIC SCHOOL JOURNAL

Edward A. Fitzpatrick, Ph.D., LL.D., Editor

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## School-Home Cooperation

The preliminary conference on the parent-teacher problem at the National Catholic Educational Association meeting in St. Paul in June, should prove to be of very great significance in a more vital program for co-operation between home and school in Catholic education.

The basis of that program must be succinctly stated as follows:

1. The home is the fundamental educational institution, and on the parents rests the responsibility for the proper and complete education of children.
2. "Parents have from nature and from God a right to direct the education of their children." This includes, of course, determining to what school they shall go.
3. A mutual understanding of home and school conditions only can produce that harmony of educational influences on the child which is essential not only for the highest development but for any sound development.
4. A Catholic coöperative movement between home and school should relate itself to the fundamental pur-

pose of Catholic Education, which means the fundamental purpose of the Church — the salvation of souls.

5. A Catholic coöperative movement should have a distinctive name, a distinctive literature, and a distinctive program in accord with the fundamental distinctive purpose. Some use of the words *home* and *school* in the title seemed to be favored. The Diocesan School-Home League, or the Home-School Association are suggestive. The abbreviations would be the S.H.L. or H.S.L. or the H.S.A.

6. School-home leagues or associations would be a definite part of Catholic action and consequently would work under the general direction of the hierarchy, and in the diocese under the Bishop.

7. School-home coöperative leagues should be treated as a serious, as an essential, and potentially as a tremendously valuable agency in making Catholic education achieve its high destiny, spiritually and humanly. It should cease to be conceived of as a card-playing organization to raise money for some piece of equipment necessary or not quite so necessary.

8. The membership in school-home coöperative associations should be open to all Catholics, whether they have children attending school or not. This grows out of the view that the Catholic school is the responsibility of the entire parish.

9. Diocesan federations and a national federation should help to develop comprehensive programs and make the best anywhere contagious everywhere.

10. Catholic colleges and universities should serve as an intellectual staff agency in developing and evaluating the programs for associations or federations, in making available its educational research in intelligible forms and in preparing or reviewing pamphlets and other literature of the movement. — E.A.F.

## A Blot on California's Escutcheon

California continues to be "the only state in the U.S.A. that taxes private nonprofit schools." At the election in June, California defeated the School Tax Amendment by a vote of approximately 720,000 to 498,000.

Two aspects of the case may be briefly put. The institutions pay an annual tax of \$350,000. They take care of 100,000 children. If these schools were closed and the state were to have to care for these children the initial expenditure would be \$20,000,000 for new buildings and \$12,500,000 annually as operating expense. That would seem like a clear case in these days of depleted budgets. It is fortunate for the state that the deep-rooted patriotism of the people who operate these schools and their faith in the social necessity of their schools will keep them going. They will carry on, and not force the problem on the state.

Archbishop Hanna lets George Washington state the case for him. He quotes the Farewell Address:

"Of all the dispositions and habits, which lead to political prosperity, Religion and Morality are indispensable supports. . . . In vain would that man claim

the tribute of Patriotism, who should labor to subvert these great pillars of human happiness, these firmest props of the duties of Men and Citizens. — The mere Politician, equally with the pious man ought to respect and to cherish them. . . . A volume could not trace all their connections with private and public felicity. Let it simply be asked where is the security for property, for reputation, for life, if the sense of religious obligation desert the oaths, which are the instruments of investigation in Courts of Justice? And let us with caution indulge the supposition, that morality can be maintained without religion. Whatever may be conceded to the influence of refined education on minds of peculiar structure; reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle."

The Archbishop then goes on to say: "We present to the citizens of California this statement of the Father of our Country. On his wisdom are we willing to rest our case for private schools. They are American in principle. They are American in practice. They foster the highest type of patriotism in accordance with the ideals of the greatest of all Americans."

The campaign of education so well and so intelligently begun will go to certain victory — next year or the year after.

California we still have faith in you! — E.A.F.

### Training in Virtues

The truths of religion in catechetical instruction should be presented from the standpoint of the virtues. The nature of the Christian virtues should be understood, their interrelations, and the kind of life they constitute. There should go along with this knowledge of virtue, a practice of the virtuous life.

Gatterer and Krus, in their *Theory and Practice of the Catechism*, set up as principles of this training in virtue the following propositions:

1. Of greater need, and of greater importance even than religious instruction, is the duty of the catechist to train the will of the children and to fashion their hearts for a Christian life (No. 155).

2. All catechetical teaching should be characterized by unction; i.e., it should arouse vivid religious emotions in the heart, thus leading them effectively to definite practices (No. 157).

3. The right motives by means of which the catechist should influence the heart are not natural but supernatural motives. They are especially: the goodness and love of God for us (Incarnation), His infinite majesty, His justice. All motivation, however, should tend to awaken and nourish the love of God in the hearts of the children (No. 162).

4. The catechist should take care that the children become grounded in the Christian life by the constant practice of virtue. Temptations offer an especially frequent opportunity for the practice of virtue: let the catechist train the children to resist the visible and invisible enemies of the Christian life (No. 174).

5. The catechist should endeavor to train the chil-

dren more especially in earnest piety and Christian self-denial, in serious and orderly work (No. 179).

6. He should devote special care to cultivating in their hearts the virtues of obedience, truthfulness, and chastity (No. 187). — E.A.F.

### In Explanation

It has come to the attention of the editors of the CATHOLIC SCHOOL JOURNAL that an editorial on Diocesan Normal Schools, printed in June, has been interpreted unfortunately as a criticism of policies of the Most Rev. Joseph Schrembs, D.D., Bishop of Cleveland. It may be said frankly that in the preparation of the editorial any such purpose was quite remote from the minds of the editors.

The three leading articles in the same issue proposed a general scheme for the professional education of Sisters and other teachers within a large diocese, and set up a practical plan for utilizing the existing teacher-training facilities within the Orders and the University in the diocese. The purpose was to suggest a harmonious, effective, and readily controlled organization through which the responsible educational authority, the Bishop of any diocese, could utilize existing agencies. In connection with the articles an editorial was printed in which a number of practical questions were raised concerning the diocesan normal school, all intended to arouse forward-looking thought concerning several aspects of problems that have not been decided in a number of places.

The CATHOLIC SCHOOL JOURNAL considers itself primarily an instrument of Catholic action participating in "The great hierarchical apostolate" of Catholic education. It aims always to be constructive and helpful in making Catholic education eminent in quality as befits its great aim. The editorial policies do not permit the discussion of individual or unique situations, but are concerned entirely with general policies and with these only in their constructive aspects. It does not seek to influence a program specifically in any diocese nor to suggest programs intended for a specific diocese. Its eyes are on the future more than on the present, and the past and the present are considered only insofar as they will help make for a better future. — W.C.B.



According to the Official Catholic Directory, the total Catholic population of the United States in 1932 was 20,268,403. The Hierarchy included 16 archbishops and 102 bishops. There were 29,782 priests, 12,537 churches with resident pastors and 5,723 missions. Young men were being prepared for the priesthood in 181 Seminaries enrolling 20,933 students. A total of 195 Catholic colleges for boys and 656 colleges and academies for girls were listed. The number of high schools is given at 966 and the total enrollment in the colleges and secondary schools amounted to 58,352 pupils. A total of 7,462 parishes reported parochial schools enrolling 2,170,102 children. And there were last year in the United States 327 orphan asylums with a total enrollment of 50,154 children.

## A Mission-Style School

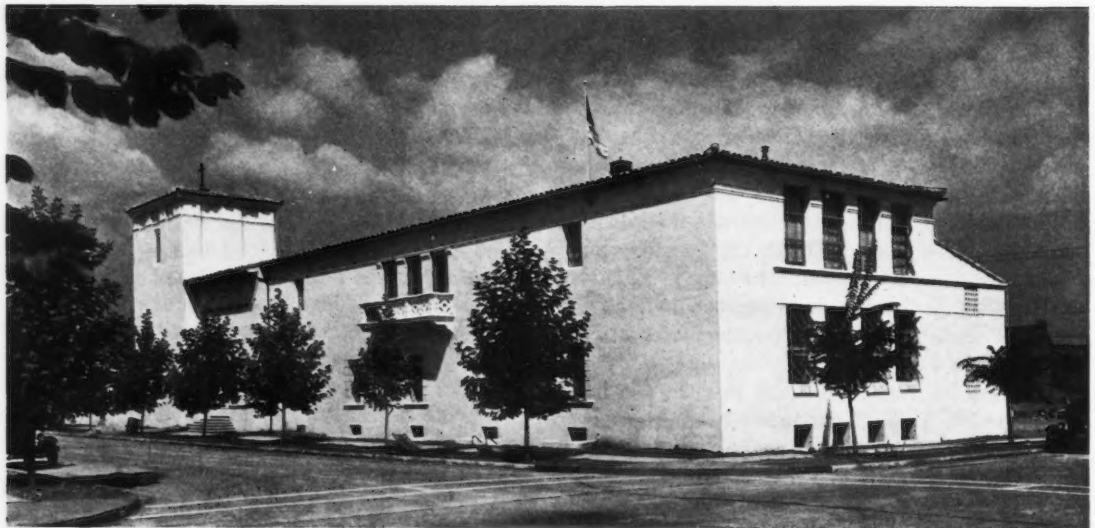
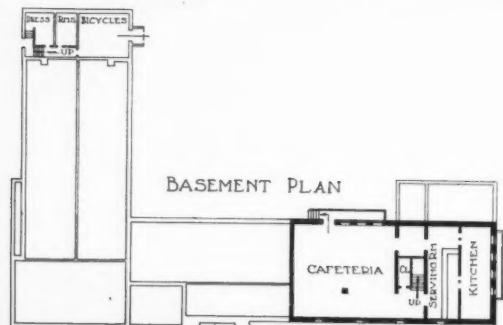
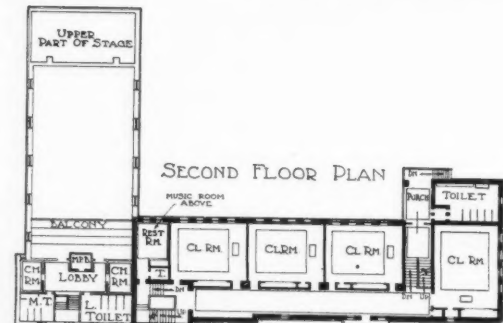
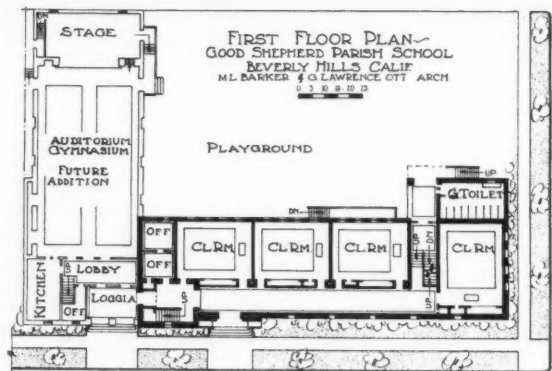
The Good Shepherd Parish School is located in Beverly Hills, a suburb of Los Angeles, California. Rev. Michael J. Mullins is pastor of the parish and M. L. Barker and G. Lawrence Ott were the architects of the new school building, which will accommodate 300 pupils.

The building is of brick construction with cement-plastered exterior. Corridors and stairs are of reinforced concrete with linoleum finish in corridors. Steel joists were used for all other floors with maple floors. All sash are steel, using the Donovan type for all classrooms. The interior wood finish is of Oregon pine.

The eight classrooms use the built-in type of wardrobe, opening directly into the room. These are well ventilated and have proved very satisfactory. Slate blackboards were used throughout.

Heating is by gas-steam direct radiation vented to the outer air. Toilets have vitreous fixtures, marble partitions, and tile floors.

Bids were taken in April, 1930, contract let in May, and building completed in September. The cost of the building, without equipment, was \$50,000, or a unit cost of 22 cents per cubic foot.



Good Shepherd Parish School, Beverly Hills, California.— M. L. Barker and G. Lawrence Ott, Architects



# The St. Paul Convention

That there was a convention of the National Catholic Educational Association at all was, in this fourth year of depression, an achievement; that it was so well attended, so confident in its ideals and its program, and so generally successful in its every aspect, was truly amazing. This was due to the officers of the Association, Bishop Francis W. Howard, of Covington, Kentucky, President General of the Association, and Father George Johnson, the Secretary General, and more particularly by the dynamic and almost omnipresent Archbishop of St. Paul, John Gregory Murray. His assistants under the very efficient and unostentatious leadership of Father James A. Byrnes, did a difficult job with grace and a generous hospitality. Perhaps we should note right here at the beginning, too, the remarkable and extensive support given the convention by the St. Paul and Minneapolis newspapers. Both with reference to position, space, and pictures, the papers treated the convention as an exceptionally significant event for the Twin City community—and for the country.

Preceding the convention proper was a day given over to a remarkable comprehensive program on the church-home-school relationship in Education. This program was planned and carried out under the direction of the able Archdiocesan Superintendent of Schools of St. Paul, Father James A. Byrnes. A detailed statement will be given later.

The convention was formally opened by a Pontifical High Mass at the St. Paul Cathedral, where Archbishop Murray preached the sermon. The keynote struck by the Archbishop was that Catholic education was not only teaching knowledge, it was teaching life. "The Church," he said, "has always as the object of her mission the development of the human soul to a complete participation of truth, for she is not simply the teacher of knowledge, she is the teacher of life, and in that respect is unique. She stands alone."

This reaffirming the Mission of the Church and of loyalty to the Pope was echoed in every session of every section. The Archbishop concluded his sermon with a reference to the problem that was evidently in everyone's mind; the relation of the State to Catholic education. He said:

Because the State, while having a perfect right to supervise the education of her citizens up to the point where they may be intelligent and understanding, cannot enter into the field of teaching the Way of Life, the Church on the other hand must not only do that which the State would expect of any righteous citizen, but more. The State itself must likewise undertake to prepare each individual for that heavenly citizenship that infinitely transcends any other citizenship no matter how liberal.

That is the mission that has been confided to this assembly, gathered here to take counsel with each other in order to know how to adapt the teaching of the Church to the energy and passion for knowledge that has been fostered especially in our country.

The problem was taken up by Bishop John B. Peterson, of Manchester, New Hampshire, in what in many respects was the most significant paper of the convention. It is so important we are presenting it elsewhere in this issue. Of special significance apart from his comprehensive review of the situation in both public schools and private and parochial schools was the following statement:

With recognition of the fact that Catholic schools have been giving a sound and sensible education at a cost which is measured in terms of human consecration as well as of dollars and cents judiciously spent, there is emerging the recognition of the injustice that has been done to Catholics in compelling them to bear the burden of a double educational tax, a large portion of which was levied for what is now acknowledged to have been

unwarranted extravagance. In this recognition we find no little encouragement.

## Tax on Schools Ungrateful

Most of our school buildings now enjoy exemption from taxation; but as it is the parish which supports the schools this exemption should in justice extend to all parish property used for parish purposes. No more ungrateful and disgraceful injustice could be imagined than a tax upon our Catholic schools.

Besides tax exemption, justice would compel a policy of positive assistance, not only because our Catholic schools have always stood for the program that now is finding popular favor, but because the Catholic schools have annually saved to the states, by an estimate based upon the relative per-capita cost of education in Catholic and public schools, over 170 millions for elementary education and over 40 millions for high-school education, totaling in more exact figures \$210,577,627 a year, and this for maintenance alone, not to speak of capital outlay of 1,300 million dollars.

## Must Preserve Independence

Bishop Peterson went on to explain that if State aid should be granted there must be no strings attached to it. He said:

What form this assistance may take it is not for us to discuss here, but whether it be in direct or indirect support, this we must not lose sight of: Our independence to direct our policy, under national or state requirements as we are doing now, is worth more to us than money. The proven worth of our schools at a time when educational idols are in the shattering is the basis of our purpose and our claim to remain undisturbed in the enjoyment of our present independence. Assistance that would lead to interference would never be worth the price. We reared for independence in relative poverty. We shall not court ruin in any subsidy that implies control.

The problem was further discussed by Mr. James E. Cummings, giving the statistical data for a careful consideration of the problem, supplemented by a series of excerpts from the Bishop's "Statement on the Present Crisis" issued in June.

## Parent-Teacher Conference

Many problems were discussed in the general meetings of the Association and in the meetings of the nine departments, sections, and conferences that make up the Association. The character of these discussions is indicated in the excerpts that follow this running comment, and the underlying principles are stated in the resolutions. The subject, however, that had most comprehensive and continuous discussion was the problem of the school-home relationship and the function of the "parent-teachers association" in that educational situation. Of course, as becomes Catholic education, the religious aim, the function of the Church, and the leadership of the Hierarchy, was always implicit and very frequently explicit in the discussions.

Bishop Edwin V. O'Hara, of Great Falls, Montana, put the problem well:

The most extensive and at the same time the most fertile field of Catholic action in America and the world today is not the reconstruction of industry, or of politics, or even in the school-room, but in renovating the Christian spirit in domestic society.

The practical program for enlisting millions of fathers and mothers as parent-educators is not to be found in one formula. I do not appear before you to advocate some particular panacea, but I can tell you that the home is not so far gone that its recovery is hopeless. There is a vast army of devout Catholic parents who are looking for a call to colors, whose hearts beat with new courage when they see that banner of a Christian education lifted aloft.

Father James A. Byrnes, of St. Paul, opened the Parent-Teacher Conference with a very direct and unmistakable

statement that if parent-teacher or school-home coöperation serves the purpose in Catholic education, it must be "thoroughly Catholic in purpose, objectives, programs, and methods." He went on to say:

Lay workers have a place in the Church's educational projects, as parents generally have, by divine arrangement, a fundamental rôle to play in the education of youth. But a group of lay participants in educational work must have a definitely spiritual turn. The Catholic Home and School Association that has not a first interest in the sanctification of souls is out of tune with the purposes of Catholic education and therefore out of tune with the purpose of the Church and with the intention of the Church's Divine Founder. The big task before us who are identified with educational work is to preserve and strengthen the faith of our fathers in those who come within our educational influence.

### Speakers at Conference

After Father Byrnes's introductory address at the morning session, Joseph Matt, K.S.G., St. Paul, President of the Arch-Diocesan Council of Catholic Men, spoke on "Lay Participation in Catholic Educational Endeavor."

Expressing a definite lay point of view, Mr. Matt said:

Our interest in the school and education must be raised to a higher level and our activities in their behalf must be regulated in strict accordance with the principles allotting to the laity under the guidance of the Church a full measure of responsibility. It is for us to defend our great educational system against any encroachments on its liberty. The signs of the times, furthermore, seem to point to the necessity of gaining for our schools full recognition on level with the State schools. Of supreme importance, however, is the task to safeguard the continuance of our schools in accordance with the high ideals which brought them into being, and to coöperate, with this end in view, consistently and systematically with the Church through her constituted authorities.

At the afternoon session, in a striking paper viewing the parental education problem and parental responsibility, Bishop O'Hara, of Great Falls, said:

If the parent-teacher program is to receive a Catholic orientation, it must have as one of the pillars a Catholic understanding of the rights of the parents in the field of education; and still more important, if your young people are to receive a Christian education, Catholic parents must understand and fulfill their duties as educators.

### Warns Against Secularism

With this theory that parents have from nature and from God a right to direct the education of their children, the greater part of the civilized world is in agreement today. The governments of Russia, Mexico, and Spain form an unholy trinity of secularist absolutism which denies the fundamental right of parents. Nor must we forget that the forces of secularism in our own country, though checked by the decision of the United States Supreme Court in the Oregon case, are more active than ever in promoting their anti-Christian theories. The Holy Father has laid down the sound principles which must be defended and propagated as the very charter of Christian and parental liberty. Every Catholic parent-teacher association should dedicate itself to the diffusion of these sound doctrines.

Leo's teaching is plain. Parents have not only the right to choose teachers for their children, but they have the duty of conducting the moral and religious education of their children *per se* and not merely *per alios*. Granted that they may call in the aid of religious teachers, they cannot normally resign their own function as religious and moral educators even in favor of Priests, or Brothers or Sisters, not to speak of lay instructors.

### Schools Supplement Home

In other words, Christian schools do not supplant but only supplement the work of parents as religious educators. I yield to none in loyalty to the principle that every child should be educated in a religious school, but I maintain that the religious school is being asked to assume a task beyond its possibilities until the Catholic home is recalled to the exercise of its function as the basic school of Christian life and discipline.

Miss Agnes G. Regan, executive secretary of the National Council of Catholic Women, in her address pleaded for a "constructive program of parent education in the family itself, in the schools, and in organizations" which would reproduce the "dignity of labor and the simplicity of life" as taught by Christ.

She asserted:

Many parents today bear witness to the fact that they have entered into marriage with practically no preparation. They find the problems of married life overwhelming and would fain go back to the type of family life which they experienced in their youth.

The spirit of compromise has affected even the Catholic homes where belief in God and the recognition of the validity of the Ten Commandments is no longer fully accepted. The fact that two thirds of the children of the United States receive no definite religious teaching and have little conception of God is not without its effect upon those children who still have the advantage of a religious training.

She then outlined the steps that the National Catholic Welfare Council had taken in the way of parent education for its program of Catholic Social Action through its Family Life Bureau. The work of the Family Committee of the N.C.W.C., the Department of Education of N.C.W.C., the Study Club program were indicated. Miss Regan, in her very effective address, had indicated that machinery was already in existence for a more serious and more constructive development of a Catholic school-home coöperation.

The suggestions of Dr. Edward A. Fitzpatrick are given in full in his paper reprinted herewith. Other papers presented or written for this conference we shall hope to have for another issue of the CATHOLIC SCHOOL JOURNAL.

The following suggestions seemed outstanding:

### Resolutions

The Resolutions Committee, which was composed of the Rev. James A. Byrnes, St. Paul, chairman; the Rev. Leo J. Streck, Covington, Ky.; the Rev. Leo Gainor, O.P., Oak Park, Ill.; the Rev. William Cunningham, C.S.C., St. Paul; and the Rev. Wilfrid Parsons, S.J., New York, secretary, presented a series of resolutions which were in substance as follows:

The Association expresses its fealty to our Holy Father, Pope Pius XI, who in many utterances has so nobly set forth the principles and aims of the Catholic school and college, and promises fidelity to his directions and aspirations for Catholic education.

Whereas the nation is now entering upon a social revolution that will profoundly modify the relations of government with industry and introduce into industry standards of morality that are new to it. And, whereas Catholics generally under the direction and inspiration of the Holy Father are interested in the evolution of this new era and in particular ardently desire the establishment of industrial peace and prosperity founded upon justice and charity,

Therefore, be it resolved: That the Association as a group of citizens and Catholics, realize its responsibility in the proper and just ordering of society, and that it pledge its constant study and action to the end that this social-economic revolution be conducted with due regard to the rights of all classes of society.

And be it further resolved: That the Association take this occasion to felicitate President Roosevelt upon his constant insistence upon this ideal of social justice and the introduction of morality in industrial relations, and to pledge our earnest efforts in coöperation with him that a return to prosperity be accomplished without a return to the evils that have disgraced our civilization in the past.

Whereas a false conception of individualism has introduced into society a mad struggle for gain under the impulse of greed, and has gone far in destroying the ancient and holy independence of the family, and whereas at the same time evil forces are constantly undermining in every way the ideal of the home as the sole bulwark of the freedom of the individual from the usurpation of the absolute state,

Therefore, be it resolved: That to counteract these forces and to give concrete expression to the principles and ideals enunciated by our Holy Father, Pope Pius XI, in his Encyclical Letter on Catholic Action, this convention emphasize the relations that must exist between the home and the school through a broader and more definite conception of the joint responsibility of these two agencies working together in collaboration with the hierarchy to "bring to souls—to bring to every soul—all the treasures of truth and of good, doctrinal and practical, which Christ Himself brought to the world."

Whereas the Christian education of youth depends entirely on the Christian education of their instructors,

Therefore, be it resolved: that we go on record as strongly affirming the necessity of the formation of our Catholic teachers in Catholic training schools where they will be imbued with the principles of true philosophy and educational psychology and enabled to meet with intelligence the errors of many of the current educational systems.

Whereas, in the words of Pope Pius XI in his Encyclical on

the Christian Education of Youth, "the true Christian product of Christian education, is the supernatural man who thinks, judges, and acts constantly and consistently in accordance with right reason illumined by the supernatural light of the example and teaching of Christ; in other words, to use the current term, the true and finished man of character."

Therefore, be it resolved: That the schools and colleges comprising the National Catholic Educational Association once more proclaim to the world the glorious heritage of the truth of the religion of Christ and the greatness of its own mission to incorporate into the Catholic consciousness the knowledge and beauty of Catholicism both as a creed and as a culture, and that we once more consecrate ourselves to the task of molding the souls of all of Catholic youth to the image and likeness of the Son of God.

In addition to the foregoing resolutions, the Association also expressed its thanks to the local hosts of the Association, to the press, and to others who contributed to the success of the convention.

## Thoughts of the Thinkers

### Reported from Convention Addresses

#### EDUCATION AND THE MODERN AIDS

The Catholic Church and the Catholic people of our country have ever maintained the necessity of religious instruction in education. They have made great financial sacrifices to carry it into effect. They have not only been misunderstood but misrepresented. Every kind of ulterior and unworthy purpose has been brought against them.

But the position of the Catholic body in this matter is more truly American than the position held by those who would exclude the teaching of religion from public education. It is not the defenders of the parochial schools who are un-American. They are un-American who maintain that religious education should be excluded from public education. . . . That generally accepted attitude is a forgetfulness of the convictions of our fathers upon which America and its institutions were built—and that forgetfulness is resulting in a weakening of those institutions—in the creation of a doubt as to whether a country that thus, even unintentionally, puts God out of its mind, can long endure. . . .

With no condemnation of others, without blame and without censure, we fervently hope that even now in the darkness of our night, those truths may be seen, as the wise men saw the star—and the peoples of the earth and the nations thereof may be led in unity unto Christ.—*Very Rev. John J. Burke, C.S.P., Washington, D. C.*

#### RELIGION IN COLLEGE

We are agreed that there is great need at the present time for the teaching of religion. Even those outside the Catholic fold, the successors if not the very individuals who insisted so strongly on the separation of religion from education, have come to the conclusion, after years of very sad experience, that there is a vital need for religion in our educational system; that, in fact, the absence of it from the curriculum is the cause of the present lack of moral principles in the youths and adults of this land of ours. From educational associations, school systems, and school boards there has been a continually increasing demand for the return of religion to the schools of this country. . . . We are further agreed that those who go out from the Catholic college into a civilization devoid of religion, if not openly hostile to it, need to have a thorough knowledge of their faith and its practices, the history of the faith, the work of the Church, and most of all the strength of will and the courage to put their faith and its principles into action.—*The Rev. Charles J. Deane, S.J., dean of Fordham College, New York City.*

#### EDUCATION ON TRIAL

Education is on trial for its life because it has failed.

An educated person is one who is widely responsive to the whole of being, and education has not produced an educated people except within the Catholic Church.

Outside of the Catholic Church education is almost entirely in the hands of men who do not know what a human being is (since they take no account of the soul of man) and do not know what man's life is for, since they claim no knowledge of the God who made men and had a purpose for them in so doing.

Inside the Catholic Church educators do know the answer to both questions. Therefore, assuming that the majority of men are capable of receiving an education, the only problem facing the Catholic educator is a problem of method. With them, therefore, lies the ultimate question of whether education is to succeed or fail. Apart from them, it has already failed.—*Francis J. Sheed, Publisher, London, England.*

#### CATHOLIC EDUCATION OF THE DEAF

The cry on all sides is for more schools for the deaf, but we are beginning to learn that our resources are limited, and, without having reached the ideal of physical equipment for caring for all normal children, we are barely able to support what we have, and the years to come may increase rather than diminish our problems.

Everyone must be sympathetic with the oft-quoted "Every Catholic Deaf-Mute in a Catholic School," but all cannot be sanguine about its early realization. It may be that in strategic positions new schools for the deaf should be established but it would seem more practical to give a more widespread support to the schools we have at present. Certainly, with fewer schools and large enrollments, we can develop better schools. Certainly, it would be cheaper for a diocese to support an extra-diocesan school than to build its own, train its teachers, etc.—*The Rev. R. E. Nolan, Hastings, Minnesota.*

#### LEADERSHIP IN THE SOCIO-ECONOMIC FIELD

Quite generally, industrial leaders, some of them prominent Catholics, answer in the negative, and emphatically so. They hold that business has its laws and that moral teaching must not interfere with them. Without laboring the point that those who take this position find it highly profitable to do so, it is enough to say that this attitude is unashamed materialism as extreme as any advanced by orthodox Marxists. It assumes that man is exclusively physical or animal and consequently that the 48 million gainfully employed in the United States have no claim to the protection of the moral law. Putting even the most favorable construction on this attitude, it stands on the absurd and grotesque hypothesis that body and soul are divisible and that as a worker a man uses only his body whereas as worshiper, husband, and citizen, he may use both.

#### Jurisdiction Divided

Given, therefore, the dual and inseparable nature of man, in industry both worker and employer are subject to and protected by the moral law. For Catholics that law is defined with sanctions by the teaching magisterium of the Church.



We now come to the practical question of making Catholic social teaching permeate and vitalize social and economic life. Truly in the United States the task is great, if not overwhelming. But the experience of foreign countries, particularly Belgium and Holland, in which Catholic social principles are to a high degree woven into the economic fabric of the nation, gives cause for hope. If we in the United States would profit by that experience we must take it in its entirety; we must lay the foundation in the seminary.—Rev. Francis J. Haas, Ph.D., Washington, D. C.

#### VACATION SCHOOL MOVEMENT

Fifty-nine per cent of the Catholic children in the United States are attending Catholic schools, whereas about 41 per cent are in public schools. The problem confronting the Church in this country then is this: how to bring and to teach Christian doctrine to this 41 per cent.

#### Various Methods Tried

Various means and methods have been requisitioned in the attempt to deal with this problem which has such manifold implications, which touches so intimately upon the very mission of the Church, and bears so vitally upon her future. The systematic study of the Catechism in the home under parental guidance, the Sunday-school correspondence courses, the "release" period granted to Catholics by public schools—all these measures have been adopted and employed in an attempt to remedy the situation.

All these methods have, no doubt, contributed powerfully to preserve the faith in the hearts of children. But their disadvantages and existing conditions justify the creation of a new emergency measure, namely, the vacation school. Although the vacation school does not realize all the ideals of Catholic education, it is an institution which has come to stay. According to a recent report of the director of the Rural Life Bureau (N.C.W.C.), this

summer will see the vacation schools established in 2,000 parishes and missions, in charge of 5,000 teachers, and giving instruction to more than 100,000 children.

#### Seminarians as Teachers

To devote, under the guidance of the pastor, six or eight weeks to the instruction of children and of adults, to devote his extra time to visiting Catholics, the fallen-away, Protestants, everywhere exhorting, explaining and arousing love of the Church and dispelling bigotry—what better preparation for the priestly ministry? It disposes satisfactorily of the problem as to how and where seminarians—at least some of them—are to spend their vacation. It satisfies that craving so characteristic of seminarians, namely "to do something practical."—The Rev. Dr. R. G. Bandas, St. Paul, Minnesota.

#### JOURNALISM IN THE HIGH SCHOOL

No study of high-school English is complete unless a part of the text is given over to types of journalistic writing. In fact, even down in the elementary grades at least one lesson should be devoted to the study of newspapers and magazines.

#### Need Training in Reading

Our high-school students need training in the reading of newspapers and periodicals. Secular papers and magazines should be considered, but, above all, the diocesan newspaper and Catholic periodicals should be utilized in the English courses of our high schools.

If it is financially possible to have all the members of the class subscribe to a Catholic publication, do so. Perhaps it would be better to use the class funds to send in subscriptions to several different publications. These various copies could be placed on the bulletin board and used in English and other classes.—Brother D. Joseph, F.S.C., St. Thomas College, Scranton, Pennsylvania.

## New Books of Value to Teachers

#### Educational Psychology

By H. L. Hollingworth. Cloth, 540 pp. \$3. D. Appleton & Co., New York City.

This is Dr. Hollingworth's thirteenth full-length book on the subject of psychology. It contains 23 chapters which are distributed rather evenly among the four parts into which he has divided the book. In Part I, which includes the first six chapters, Dr. Hollingworth presents the basic, general psychological principles underlying education. These principles he lists as "cue reduction," "control," "motivation," and "individual differences." In Part II, which includes chapters 7 to 12, he discusses the techniques of instruction. Here he analyzes the learning process and describes teaching as engineering in education. In Part III, which includes chapters 13 to 18, he states his psychology of school subjects. He illustrates the application of the principles of psychology and learning to the subjects of typing, science, reading, and the art of expression. In Part IV, which includes chapters 19 to 23, he discusses general educational problems. He includes in this discussion the topics of transfer of training, discipline, curriculum problems, and educational change. This organization has much to commend it. In addition, the book is comprehensive without becoming too technical. It is well written and well illustrated. At the close of each chapter are problems and exercises for discussion. Likewise, at the close of each chapter is included an extensive bibliography of well-known books. However, a striking omission of books by Catholic authors is noticeable. Dr. Hollingworth lists Woodworth's *Dynamic Psychology* but fails to include that of Rev. Dr. T. V. Moore. Father Furfey's *Gang Age* is mentioned once among the bibliographies but his *Growing Boy* which is really a classic in the field of child development is neglected. Books by Catholic writers who have done much in presenting the character phases of education are not included at all.

The theory of psychology to which Dr. Hollingworth adheres in this book is closely akin to Thorndike's specific-habit psychology and stresses unduly the social ideal. It is thoroughly mechanistic. Nowhere in this book is the will mentioned nor does an extensive index of subjects include the term "voluntary activities." For these reasons it is the opinion of the reviewer that this book is not to

be generally recommended for use in the Catholic schools and that it should be used as a reference work for certain topics only with the greatest of care and under adequate supervision.—William A. Kelly, Ph.D.

#### School, Home & Co.

By S. S. Drury. Cloth, 247 pp. \$2. Farrar & Rhinehart, New York City.

In this book of high literary value, the Rev. Dr. Samuel Smith Drury, the well-known headmaster of St. Paul's School, Concord, N. H., gives the reader an honest statement of the new attitude in education and home training without indulgence in fads and fancies. A high regard for religion in education permeates the essays. The book embodies much of the author's wit, charm, and real wisdom. He discusses the relation of parents and teachers, teachers and students, and parents and their children. Notwithstanding a few theological errors (from the Catholic viewpoint) on pages 100 and 101, the volume ought to be an inspiration to teachers and boarding-school administrators, and should prove to be cultural to parents and the general reader. Those who are interested in this type of literature should not miss Jerold O'Neil's, *That Problem Called the Modern Boy* and *To-day's Boy and To-day's Problems*, published recently by Sears, New York.—Kilian J. Hennrich, O.M.Cap.

#### As Others See Chicago

Compiled and edited by Bessie Louise Pierce, assisted by Joe L. Norris. Cloth bound, 540 pp. \$3. The University of Chicago Press, Chicago, Ill.

To write a comprehensive book on Chicago is indeed a unique task. What extremes and contradictions are involved! A community that gives expression to the finest and noblest aspirations of man, and, at the same time, is afflicted with some of the nation's most dangerous gangsters and criminals.

This volume is divided into four parts. The first is devoted to the beginnings of a city; the second to the era of expansion; the third to the rise of a modern city; and the fourth to the progress from World's Fair to World's Fair.

Continued on page 8A

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*Frank Bruce*

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*Continued from page 194*

The first part gives us a glimpse of the early French explorers and the young Yankees and Knickerbockers, who came West to grow up with the country. The building of the city, its streets and housing, its bridges and railroads, and all that made for urban life and a center of commerce and industry—all find adequate record.

In Parts III and IV the compiler brings into relief not only many of the interesting phases of Chicago life and labors, but also permits a glimpse of the men who were its real founders and builders.

In telling the story of one of America's most remarkable and, at the same time, most interesting cities, the author in the closing chapter designates it as "a city of urgency and furious endeavor." No other American city has manifested more restless energy, more enterprise and constructive ability. The World's Fair is well located and expresses in magnificent terms the genius of Chicago.

#### **Art and Nature Appreciation**

By George H. Opdyke, Ph.D. Cloth, 583 pp. \$3.50. The Macmillan Company, New York City.

The author has followed, in this work, a rather unique plan for teaching the fundamental principles of art to "those with no especial knowledge of art." In simple, nontechnical language he discusses such subjects as the unity of the arts; studying art and nature side by side; the values of shadows and their use in art; color, line, form, mass, and composition.

Each chapter is a clear presentation of some fundamental principle followed by a collection of brief quotations from various artists and critics who have said something of importance on the subject. While one can gain from the book, incidentally, a working knowledge of the history of art, the purpose of the author is to tell the reader what to look for in studying works of art.

The book has no illustrations. The author explains this omission by saying that a few illustrations would be of little use and many would make the book far too bulky. The omission of illustrations has the advantage of making the book safe for high-school libraries.

#### **The Dawn of History**

By Sister Mary Gilbert, S.H.N. Cloth, illustrated, 232 pp. 75 cents. Loyola University Press, Chicago, Ill.

Sister Mary Gilbert has done a pioneer service to Catholic grade schools in the preparation of this volume. Part One, entitled "The Dawn of History," treats of ancient mythology, primitive man, Chaldaea, the Hebrews and the Phoenicians, Greece and Rome. The child is given a correct notion of the importance of mythology in the light of Christian faith. The short chapter on primitive man is especially valuable for its correlation of what we know from Scripture concerning the creation with what we have been able to discover from archeology. Part Two, "Our European Forefathers," is devoted to Charlemagne, early Britain, Normans in England, the Crusades, and features of the Middle Ages.

Each chapter is followed by blank-filling exercises and map work. A word list combined with the index gives the pronunciation and definition of many of the person and place names used in the book. The many illustrations are well chosen, but possibly, two or three of them should have been omitted.

#### **The Church and Spiritualism**

By Herbert Thurston, S.J. Cloth, 405 pp. \$2.75. The Bruce Publishing Company, Milwaukee, Wis.

In this late volume of the Science and Culture Series, edited by Joseph Husslein, S.J., we have a serious discussion of the claims of spiritualism with an evaluation of the objective evidence to which the devotees of the cult appeal. Father Thurston, who has studied and investigated this evidence during a lifetime, discusses it dispassionately. One important element he makes clear is that spiritualism is fraught with dangers and disappointments; its own results are a warning against it, quite apart from its positive prohibition by the Church and the explicit command against it in the Old Testament.

#### **High-School English—Book Two**

By Henry S. Canby, John B. Opdycke, and Margaret Gillum. Cloth, 469 pp. The Macmillan Company, New York City.

This book for the tenth grade follows very closely the plan of the first book of the series; namely, the stimulation of student effort by suggesting how he can use the life he is living and the books he is reading as sources of material for written and oral composition.

Motivation and practice are the aim of the first part of the book. A complete summary of grammar and the necessary rules of composition follow later.

There is a "personality" about this book that will appeal to students and contribute not a little to a desire to excel in the use of good English.

#### **Shining Towers**

By Sister Mary Estelle. Cloth, illustrated, 477 pp. 88 cents. The Macmillan Company, New York City.

This is the Sixth Reader of the Marywood Readers. Sister Estelle has preserved, in this book, the standards of the previous volumes. The selections are from such writers as Emily Dickinson, Dorothy Canfield, John Masefield, Eric Kelly, Lucy Sprague Mitchell, Hamlan Garland, Enid Dinnis. They are a well-balanced collection—prose and poetry, religious and secular, narrative and descriptive.

An important help for teacher and student is the series of notes "For Library Hours" giving the source of some of the selections and listing additional reading of similar nature.

"Lessons in Language" constitute a definite part of the book. They deal with oral and written composition based upon the reading selections, the use of indexes, maps, and reference books, study of words, letter writing, etc.

#### **The Newlon-Hanna Speller**

By Jesse H. Newlon and Paul R. Hanna. Book One, cloth, 144 pp., illustrated, 48 cents. Book Two, cloth, 188 pp. illustrated, 52 cents. Houghton Mifflin Company, Boston, Mass.

Here is a new speller that is really new. It differs radically from the old-style wordbook and offers definite improvement in content and organization over most modern spellers.

The authors explain how the word lists were compiled and classified by grades after various research and comparative studies. In addition to these studies, investigations were made of age-grade interests and courses of study in order to group the weekly spelling lessons around topics concerned with pupil interests and activities. Each lesson begins with an introductory paragraph called a "story." This is followed by the list of words for the week, called "story words." All these words are contained in the "story" or are closely associated with it. Under "Activities," suggestions are made for exercises that will fix the spelling in the pupil's mind, and help him visualize peculiarities of the word.

Book One contains work for grades two to four, and Book Two for grades five to eight.

#### **Essentials of Correct English**

By A. S. Hancock. Cloth, 560 pp. D. Appleton and Company, New York City.

This is a new type of textbook which the author calls an "accuracy book." It is intended to be used during a full high-school course of four or six years. Its purpose is to teach, a few at a time, the essential principles of correct English and to root out all common errors from oral and written expression. To this end the author has provided a great deal of drill, exercise, or problem material following each study of correct and incorrect forms. He is not afraid to call attention to specific errors which, however, he clearly labels as errors, supplying correct forms.

While there is much provision for composition work, the author disclaims any attempt at presenting a definite course in creative writing. His problem was to train for accuracy, and we think he has done a good job.

#### **First-Year Algebra**

By Howard B. Kingsbury and R. R. Wallace. Cloth, illustrated, 450 pp. \$1.32. The Bruce Publishing Company, Milwaukee, Wis.

Two high-school teachers have prepared this very practical textbook, which builds up algebraic conceptions from the student's knowledge of arithmetic. This development from arithmetic is not confined to a few introductory pages, but is continued throughout.

The book is so organized that it will serve for a course in the minimum essentials of algebra as well as for the first year of a complete precollege course. Most of the material of the latter type follows the elementary work in the various chapters and is labeled "Honor Work."

The arithmetic approach is a part of a successful general use of the inductive method of explaining algebraic concepts and arousing the student's interest. With a book of this kind in his hands, the ordinary beginner should find algebra interesting and not beyond his mental capacity.

#### **I Want to Be a Good American Citizen**

By Nina Dungan. Workbook, paper, 24 pp., illustrated, 15 cents. Teachers' Manual, paper, 36 pp., 25 cents. Beckley-Cardy Company, Chicago, Ill.

In this workbook there are eleven lessons in citizenship for primary children. The Teachers' Manual contains the pictures and also stories about them to be told to the pupils.

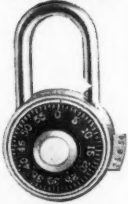




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## Publications Received

**The Mass-Liturgy.** By Dom Fidelis Boeser, O.S.B. Translated by Charles Cannon, O.S.B. Cloth, 141 pp. \$1.50. The Bruce Publishing Company, Milwaukee, Wis. Seven lectures with an added summary and outline of each explaining the meaning of the separate parts of the liturgy of the Mass. They supply good material for instructions on the liturgy and also are well suited for the use of study clubs and for private reading.

**Circular Letters of Redemptorist Generals.** With an Introductory Study of the Spirit of St. Alphonsus and His Institute. Cloth, 310 pp. \$2. The Bruce Publishing Company, Milwaukee, Wis. These letters and the introductory study are interesting reading giving one a clear idea of the spirit and purpose of the Redemptorist Congregation.

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